

THE CHINESE RECORDER

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EDITORIAL

REVOLUTION—DEVOLUTION—EVOLUTION.

These three terms suggest three aspects of all life. For the World Christian Mission they have a particular significance. But they are too abstract! They are sonorous sounds that do not easily stir our visual imagination. We hear them but do not *see* their meaning. Let us change them. "Revolution" is usually *protest* against something which imprisons life. "Devolution" means the *transfer* of authority over and responsibility for Christian work from missionaries to Orientals. "Evolution" means *growth*. These are vision-words! Let us apply them to Christian work in China.

China has had or is undergoing a revolution. The Chinese are protesting against the limitations on their life which are rooted either in their own past or have come from without, in and through the impact upon China of western civilization. "Devolution", or the transfer of responsibility for Christian effort in China to Chinese minds and shoulders, has long been a missionary ideal. China's protest has converted this ideal into an actuality. Christianity in China has thus become *Chinese-Christian-Centric*. Not all the implications rooted in this accelerated change are clear either to Chinese Christians or missionaries. Nevertheless the protest in which Chinese Christians have shared and of which they have, to no small extent, also been the victims has given them a new vital religious experience.

Where, then, do Christian workers find themselves? What is their next step? In a sense they must work out the implications of

both the *protest* and the *transfer*. To do that calls for a distinct move forward in thought: to pass beyond thoughts of protest and transfer and turn to that of *growth*. For it is only as Chinese Christians and missionaries enter into spiritual growth that they can discover and realize the implications of either the *protest* or the *transfer*. They must think in terms of growth *together*. They must together evolve that new and more vital spiritual experience which is now possible and necessary. They must rebuild their work together. For in all probability the Christianity that will be in China will, compared with what has been, be so different that it will be essentially new. Christianity has now become a part of China's experience. Chinese experience cannot, of course, improve upon Christ. But it may help western Christians improve upon their ways of realizing and achieving his significance.

Christ offers to every man and nation a new experience. Into the newness of that experience the Chinese Church is beginning to enter. That means new and more dynamic ways of living! One new key-word is cooperative growth. To this may be added another idea, which may well become the key-word of the Christian religion in China as indeed it might elsewhere. Westerners, it is sometimes said, think of religion in terms of doing things *for* God. In contrast to this some other religionists think of religion as letting God *do* things for men. Both of these are essential aspects of religion. But there is a third way of summing up religion—doing things *with* God. This is the essence of an active as over against a passive religious experience. It is the heart of human fellowship with God. The religious relationships of westerners in and with China must likewise embody this emphasis—they must share with Chinese Christians in doing things with God. This is the key-word of the stage of spiritual growth at which Christianity in China has now arrived. The secret of the future growth of Christianity in China is for all Christians participating therein or affected thereby to grow together by and through a common doing of things together with God. It is a level of spiritual evolution higher than either revolution or devolution. For the future, therefore, the Christian slogan is neither *protest* nor *transfer* but *shared growth*.

THE CHIEF CHALLENGE TO THE CHRISTIAN.

“‘Negation is ended, positiveness is coming’ in our interpretation of foreign missions.” That encouraging sentence occurs in the report of the Committee of Reference and Counsel to the last session of the Foreign Missions Conference. One aspect of this growing positiveness is the narrowing of the challenge to the Christian down to the chief emphasis and claim of Christianity on and for life. In the discussion of the problem of missionary “protection,” at this same Conference, a north China missionary said, “People are not now free to follow the law

of love in China and thus is created a critical situation. Missionaries ought to be free to follow the law of love." *Current History*, May, 1928, contains articles discussing intervention in China of which one is written by a missionary administrator, Leslie B. Moss, secretary of the Committee of Reference and Counsel. "We must," he says, "as interpreters of Christ, be forever done with gunboat Christianity . . . Militarism does not grow peace in China or elsewhere, but *love will*,¹ if we give it the chance." Jerusalem, 1928 said, "the Father, the Supreme Reality, (is) almighty love." Dr. H. N. Wieman has recently tried to evaluate religion in and by means of scientific concepts.² For him the chief characteristics of the "divine order" under which men live, which are at the same time the chief emphases in religion because they are the chief qualities of God, are "love and beauty." He agrees with the other statements quoted above in that he also declares that "love is the fullest actualization in human life of the divine order." Dr. Wieman also claims that it "is religion which cherishes and craves truth far more than science." All this makes the ultimate challenge to Christians one of the discovery, experience and practise of love, all of which agrees with John's declaration that "God is love." Thus the modern Christian emphasis focuses attention and effort on living the way of love. Love may and should be used as a test of every problem now confronting Christians in China. The Cross is, among other things, God's ultimate way of loving. To thus focus attention on the outstanding characteristic of God's way of living as the reproduction of divine love in human life simplifies the Christian message and problem. It reveals the entrance to another period of adventurous living. Science must be made to serve in finding out how to make love work. To lift all of life through love is the modern world's challenge to the Christian. It is an inspiring challenge!

RELIGION AND EDUCATION.

So far we have only made one brief reference to the attitude of Jerusalem on the relation of religion and education.³ The subject is, however, too important to be passed by thus cursorily. The secularization of education is a world-wide phenomenon. Of this the separation of Church from State is one aspect. This arose, to a large extent, in the negative purpose of differing sects to prevent others from presenting their views in public schools. But it is now becoming evident that religion as such has been pushed much too far into the educational background. It is also now realized that this is unnecessary since religion and education have one aim—the building up of worthwhile personalities! For this reason Jerusalem recognized the responsibility of the Church to see that

1. Italics ours.

2. The *Wrestle of Religion with Truth*.

3. The *CHINESE RECORDER*, June, 1928, page 378.

religion finds its proper place in education. This means that religious education must, in some way, be included in public education. This does not necessarily imply that it be a forced or compulsory study. Nevertheless Jerusalem felt that governments have something to do with this problem. "If we are right in insisting," one of the Findings said, "upon the essential place of religion in education their (governments') provision for education will not be complete if it affords no place or opportunity for the moral and spiritual values of religious education." Why this shift towards calling on governments to provide a place for religion in public education? An excellent reason is given by Dr. H. N. Wieman,¹ in these words. "When religion is not subjected to the treatment which the rest of our culture receives when passed through the public school system it becomes estranged from the body of this culture." "As more and more of the interests of life are taken over by the schools. . . . it will become increasingly difficult to make the child feel the importance of that which is excluded from the schools." This exclusion of religion from public education explains in large part the rapid growth of religious indifferentism in the West. But why this strong tendency to exclude religion from education? Sectarian competition explains it, in part, in the West. In China the most frequent charges against religion are that it is superstitious and propagandic. While not accepting these criticisms as wholly true we may note, however, that the real difficulty is in the way religion has been taught. Religious instruction has been too much competitive; too little constructive. Jerusalem recognized that a change is needed here and points back to the methods of Christ as the norm. These did not include compulsion and were based on winning a personal response from the individual concerned. Dr. Wieman says again, "Religion has not yet attained the form which makes it possible to incorporate it into the body of public instruction." To find, then, the way to present religion so that it may be made an essential part of education is the outstanding challenge to the Christian Church. To this problem we believe a solution will be found. To study the findings of Jerusalem will certainly help in this direction.

WESTERN MONEY AND THE CHINESE CHURCH.

"The first obstacle (to the enterprise of missions) is our prosperity . . . Material wealth is so much the test among us that possessions have become our aim . . . The piling up of wealth, instead of making us more willing to give, has made us less willing." Thus did Dr. Edmond Chaffee indicate the outstanding influence of money in the life of those who support missions. The articles in this issue which deal with the relation of western money to Chinese churches, seem also to make money or its absence a too prominent feature of the relation of western Chris-

1. The Wrestle of Religion with Truth, page 27.

tians to these same Chinese churches. A careful reading of these articles shows that all their writers assume the use of western economic resources at some point in connection with their work. Whether that exchange will need to go on in perpetuity who can say? It is, however, expected to go on indefinitely. To talk about taking out something that all who do the talking assume will thus go on indefinitely seems likely to land everybody in a cul de sac. If under present conditions it appears impossible to take western money out of the life of the Chinese Church, we should prefer to see more attention paid to some other aspects of this problem. Western money is not bad in itself. Need it, therefore, affect adversely the spiritual life of the Chinese Church any more than Chinese money? Is it, then, something connected with the way western money has been used that accounts for its inhibiting effect upon Chinese self-effort and independent initiative? Reference is made (page 430) to the fact that the National Committee of the Y. M. C. A.'s of China has found that it is better for their help to local Associations to take the form of service rather than money. No writer notices, however, that such service and the help the National Committee itself receives from the West is given without control of those receiving it as a condition. Help thus given does not infringe upon or inhibit the freedom and initiative of those receiving it. Is not the Chinese Church setting up precisely that condition? Would we not, therefore, get along faster towards a solution of the use of western Christian money in China if we sought for the way to use it so as to permit of "cooperation without control"—another Y. M. C. A. principle—between the churches of the West and China? Then, too, what are the *indispensables* of spiritual vitality? Evidently from the debate we publish absolute economic self-reliance is not *always* an indispensable. But what is? We should like an article or two on the question as to how western and Chinese Christians might cooperate economically so as to build up their *common* spiritual vitality. This apparently has to be done. It is the outstanding need! Some Chinese churches can and should be economically self-reliant; but many of them and Christian institutions cannot be. Why then talk of the necessity of eliminating something and at the same time admit that it is needed indefinitely? If western churches must share their money with Chinese churches they must do it in a way to build up spiritual vitality *now*!

SOME NUGGETS FROM JERUSALEM.

"A hearty, friendly cooperation between the nationals and missionaries on a *basis of equality* is highly desirable in building up a healthy indigenous church . . . It is understood that all initiative and direction of policies and supervision of work should rest in the Church and its institutions." Bishop K. Uzaki, Japan.

"They (sending countries) have been thinking of themselves as benefactors. Now they think of themselves as brethren. Soon they will be thinking of themselves as beneficiaries." Dr. J. H. Franklin, Baptist.

"How would the Christian religion ever have been launched in the world if they had waited for experienced men?" Dr. Endicott, United Church of Canada.

"Jesus did not attack the errors and limitations of his hearers . . . He sublimated them . . . They (the disciples) were led on from an experience of friendship to the discovery of His uniqueness." Canon C. E. Raven.

"There can be no true education without religion. This should be the appeal (of the Jerusalem Meeting) to the educational world . . . It should lodge the Christian principle in the educational systems of the world." Rt. Rev. St. Clair G. A. Dondaldon. "This subject of religious education is as much the concern of the Church as of schools and colleges." Mrs. Parker Crane, L.M.S.

"Children should be allowed to experience the joy of discovery. Truth is not revealed until it is understood . . . It is not to the credit of the younger churches that they have not yet produced a single heresy . . . Truth is alive." Bishop F. J. McConnell.

"We must not allow loyalty to Christ to blind us to what the Holy Father has revealed to other peoples." Dr. A. K. Reischauer, Japan.

"The question has been raised as to whether Christ is superior. I am not interested because that question might be settled and it would not take us very far. The question has also been raised as to whether He is unique, but the real question is as to whether He is universal. If He is universal He is superior and unique." Dr. E. Stanley Jones, India.

"The world philosophy of "scientific materialism or naturalism" has created a "new situation." This calls for a "new alignment of religious forces, a recognition of alliance with whatever is of the true substance of religion everywhere." "In appreciative contact with other religions Christianity need have no fear of loss of its own identity." Prof. W. E. Hocking.

"It is one thing to be syncretistic, but a very different thing to say that what we find of good in other religions is to be found in Christ. By studying all that is good in other religions we might find out something more about Christ Himself. He would then be revealed as the desire of all nations." Bishop Temple.

"I believe that the battlefield of Christianity in China is not in the realm of the non-Christian religions, but in the realm of secularism." T. C. Chao.

Some Impressions of the Jerusalem Meeting

D. WILLARD LYON

THERE may have been other occasions in modern times when citizens or subjects of fifty-one nations were able to come into each other's presence under a single roof, though I cannot with certainty name such an occasion. I am quite confident, however, that the Meeting of the International Missionary Council in a German Hospice on the Mount of Olives, in Jerusalem, during the last week of March, and the first week of April, of this year, offered the first opportunity in the world's history for nationals of half a hundred countries to live together in intimate fellowship for an unbroken period of fifteen days. Approximately 220 voting delegates, and a score or more of workers serving the Council in various needful ways, sat in each other's presence in plenary and group sessions from seven to nine hours each day, besides eating together, walking together, and sleeping in huts and tents in a common camp. They came from every continent. Europe was represented by persons from Norway, Sweden, Denmark and Finland in the north, from England, Scotland and Ireland in the British Isles, from The Netherlands, Belgium, France, Germany and Switzerland in the west, and from Roumania in the east. The two American continents were represented by delegates from Canada, the United States, Mexico, Brazil, Uruguay, Argentina and Chile. Australasia had representatives from Australia and New Zealand. Oceanica sent a single delegate from the Fiji Islands. Africa had delegates from Eritrea, Egypt, The Sudan, and Algeria in the north, from The Gold Coast Colony, Nigeria, the Belgian Congo, and Uganda in the center, and from Nyasaland, Madagascar, and the Union of South Africa in the south. From Asia delegates came from Turkey, Syria, Palestine, Iraq, Transjordan and Persia in the west, from India, Ceylon, Burma, Siam, Netherlands India and the Straits Settlements in the south, and from the Philippines, China, Formosa, Japan and Korea in the east. During the devotional periods more than twenty languages were used in spoken prayer, yet among all the addresses given or comments offered I remember but once, or possibly twice, when resort was had to interpretation. Each delegate to whom the English language was not his mother tongue, when taking part in a general discussion, was given an extra two minutes, yet few speakers really needed this advantage, for most were able to express their thoughts in English with ease and cogency—no mean tribute to the world-wide reach of Anglo-Saxon linguistic influence.

Eighteen years had passed since a world's conference on missions had been held. Although the Edinburgh Conference of 1910 had an

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

accredited attendance of some twenty-three hundred delegates, only a little over one per cent of them were natives of so-called mission lands. At the Jerusalem Meeting twenty-five per cent of the voting delegates were sons and daughters of the soil of lands in which missionaries of Europe and North America had been at work. Never before have so many native leaders from churches in so many mission lands had the opportunity to confer face to face with so representative a group of missionaries and mission administrators on the major problems of their common task as was made possible at Jerusalem. The Jerusalem Meeting registered on a dramatic scale the growing self-consciousness of the churches which have sprung into being in the chief mission fields of the world. It announced in clearest tones that henceforth those missions, if any, which have been mission-centric in their policies must henceforth make the indigenous church the center of their every plan.

The eighteen years just past have been years of interdenominational and international cooperation in the missionary enterprise. The Edinburgh Conference was the first world missionary conference to perpetuate itself in a continuing executive body. The Edinburgh Continuation Committee undertook to carry on the exchange of thought and experience begun at Edinburgh, and promoted cooperation in many lines. Interrupted in its useful service by the World War this Committee gave way in 1921-22 to the present International Missionary Council. The Jerusalem Meeting of this Council offered an opportunity for a comprehensive evaluation of the work which grew out of the Edinburgh Conference and was therefore the first world conference on missions which was in a position to study what a previous world conference on missions, supplied with a continuing executive body, had been able to accomplish. This gave the Jerusalem Meeting the unique advantage of being able, in the light of actual experience in cooperative work to map out its policies for the years immediately ahead.

The weather was propitious and the facilities for effective work were as perfect as forethought and organization could make them. But the particular charm of Jerusalem lay in the sacred associations of the city and its environs, and especially of our place of meeting. Every delegate will, I am sure, feel a lasting sense of indebtedness to Dr. Rennie MacInnes, Anglican Bishop of Jerusalem, for his out-of-door descriptions of places of interest, for the devotional walk which he led on Palm Sunday, and for other periods of meditation and prayer which he conducted on the slopes of the Mount of Olives. These were times of united communion with the One whose life and death had consecrated for us the very soil on which we trod and seemed to many of us the most precious hours of the entire Meeting. We felt in these hours that we often caught our truest visions of God, and of the mission to which He would have us prove faithful.

Possibly more than by the place of our meeting or the time of year in which we met, were we who gathered at Jerusalem influenced by the consciousness, which grew clearer as we came to learn more from each other, that the Christian movement in all parts of the world is confronting a convergence of critical or unfriendly influences which call in question the validity of many of its historic assumptions and even challenge its right to a continued existence. The consciousness of crisis frequently voiced itself in speech and prayer and found clear united expression in the following sentences which appear in the Findings:

"Throughout the world there is a sense of insecurity and instability. Ancient religions are undergoing modification, and in some regions dissolution, as scientific and commercial development alter the current of men's thought, Institutions regarded with age-long veneration are discarded or called in question; well-established standards of moral conduct are brought under criticism; and countries called Christian feel the stress as truly as the peoples of Asia and Africa. On all sides doubt is expressed whether there is any absolute truth or goodness. A new relativism seeks to enthrone itself in human thought.

"Along with this is found the existence of worldwide suffering and pain, which expresses itself partly in a despair of all higher values, partly in a tragically earnest quest of a new basis for life and thought, in the birth-pangs of rising nationalism, in the ever keener consciousness of race and class oppression.

"Amid widespread indifference and immersion in material concerns we also find everywhere, now in noble forms and now in license or extravagance, a great yearning, especially among the youth of the world, for the full and untrammelled expression of personality, for spiritual leadership and authority, for reality in religion, for social justice, for human brotherhood, for international peace."

A sense of urgency possessed us. Conditions within the churches, and without seem to brook no delay. Perils more insidious, more ramifying, and more baffling than ever threaten on every side. As one of the findings puts it, "The world situation is making increasing demands upon the Church, and there is an insistent call for better-thought-out and better-directed policies among Christian missions." Christians must be very much more consistent in their own living and manifold more alert to discover means whereby they may make the principles which they hold effective in the lives of others, if the kingdom of heaven is to be realized on earth.

Along with the sense of urgency we had a keen sense of our dependence on one another. In the face of opposing forces, at once complex and powerful, we felt that cooperation was not merely desirable, but absolutely essential. At certain points in our discussions we sailed steadily through what otherwise might easily have proven dangerous waters, because we felt that in spirit we were united and that we dared not allow superficial differences to prevent us from reaching decisions as

to what we should do. This determination to keep together was well illustrated when a resolution was proposed calling on the friends of missions everywhere to unremitting prayer and effort to the end that public opinion may be influenced in favor of peaceful methods for the settlement of all international differences. Some members of the Council to whom this resolution seemed weak and inadequate, proposed an out-and-out declaration against participation in war. The second proposal seemed to be favored by a slightly larger number of delegates than was the first, but it was so evident that the passing of either would leave a large minority dissatisfied that Dr. Robert Forgan of Edinburgh, sensing the possibility of a useful compromise, moved the adoption of certain paragraphs from the first combined with certain others from the second. His amendment was carried by an overwhelming majority, as follows:

"Inasmuch as the worldwide Christian Mission is an expression of the spirit of the Prince of Peace, and an attempt to realize the truth that in Him all dividing lines, whether of race or class, are transcended; and

"Inasmuch as war is universally acknowledged as a most grievous hindrance to the triumph of this spirit among men;

"The International Missionary Council summons all who share in the worldwide Christian Mission to unremitting prayer and effort to secure:—

"(a) the renunciation of war as an instrument of national policy.

"(b) the adoption of peaceful methods for the settlement of all international differences, and

"(c) the changing of those attitudes and practices which constitute the roots of war."

Perhaps the best evidence of the deep undercurrent of oneness which pervaded the Meeting was given in connection with the adoption of the findings on the Christian Message. Fear was openly expressed that the generous attitude shown in most of the papers which had been prepared in advance of the Conference might influence the delegates to evolve a syncretistic statement which would yield so much recognition to the good in other faiths as to weaken the sense of priority and vital necessity of the Christian faith. The variations in theological viewpoint among the delegates were presumably great enough to cause real difficulty in reaching a common mind on the phraseology to be used in setting forth the essential elements in the Christian message. But potential difficulties and latent fears were powerless to prevent the preparation of a statement which for assurance of faith and clarity of expression will doubtless come to be looked upon as one of the great documents of the missionary enterprise. The statement was passed with a unanimity that captured the emotions. Some of these emotions found immediate and spontaneous expression in an offering of humble thanks to God for the working of His Spirit in our hearts. Here are some of its most arresting sentences:

"In this world, bewildered and groping for its way, Jesus Christ has drawn to Himself the attention and admiration of mankind as never before.

He stands before men as plainly greater than western civilization, greater than the Christianity that the world has come to know. . . . Our message is Jesus Christ. He is the revelation of what God is and of what men through Him may become. . . . We reaffirm that God, as Jesus Christ has revealed Him, requires all His children, under all circumstances, and in all human relationships, to live in love and righteousness for His glory. By the resurrection of Christ and the gift of the Holy Spirit He offers His own power to men that they may be fellow-workers with Him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of His kingdom in its fulness. . . . We believe in a Christlike world. We know nothing better, we can be content with nothing less. . . . Herein lies the Christian motive. It is simple: We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is un-Christlike. . . . Since Christ is our motive, the end of Christian missions fits in with that motive. It is nothing less than the production of Christlike character, in individuals, and societies, and nations, through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society. Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more."

Along with the note of urgency and the sense of oneness the Meeting also showed a persistent determination to face every issue squarely, no matter what the difficulties involved in doing so might be. Take, for example, certain proposals which were made regarding the protection of missionaries. The first motion regarding these proposals was to the effect that they merely be referred to the various national missionary organizations for information. Although this motion was actually carried, without debate, it was not long before Bishop Francis J. McConnell, of the United States, rose to move its reconsideration on the ground that the Council ought not to side-step the issue. This motion was promptly carried and the Council went into close grips with the difficult problems involved. After several alternative proposals had been considered the Council came out with a clear-cut statement, moved by Dr. James Endicott, of Canada, and seconded by Dr. Robert Forgan, of Scotland, as follows:

"Inasmuch as Christian missions involve the largest possible identification of the missionary with the people of the country of his adoption; and

"Inasmuch as missionaries have generally relied upon the goodwill of the people among whom they live and the protection of the government of the locality for the protection of their lives and property; and

"Inasmuch as missionaries, both as individuals and in groups, and several missionary societies, have asked that steps be taken to make plain that they do not depend upon or desire the protection of foreign military forces in the country of their residence; and

"Inasmuch as the use or the threat of armed forces of the country from which they come for the protection of the missionary and missionary property not only creates widespread misunderstanding as to the underlying motive of missionary work, but also gravely hinders the acceptance of the Christian message;

"The International Missionary Council places on record its conviction that the protection of missionaries should only be by such methods as will promote goodwill in personal and official relations, and urges upon all missionary societies that they should make no claim on their governments for the armed defence of their missionaries and their property.

"Further, the Council instructs its officers to collect and circulate to the national missionary organizations information concerning any action regarding this matter that has or may be taken by the missionary societies.

"Finally, the International Missionary Council desires to record its conviction that the foreign missionary enterprise is a spiritual and moral and not a political enterprise, and that its work should be carried on within two great human rights alone, the right of religious freedom for all men, and the maintenance by each nation of law and order for all within its bounds."

Thus did the Council save itself from the charge of lacking courage. A similar eagerness to think through, so far as was possible, the complexities of each problem was particularly evident in the discussions on rural, racial and industrial problems, and on relations between older and younger churches. Variations in experience led to attempts to analyse the varying experiences with a view to discovering their causes. Differences in viewpoint only tended to stimulate the desire to understand one another better. While it was fully recognized that the Meeting possessed no powers to make its findings obligatory on its constituent organizations, yet each member present seemed to take seriously his responsibility as a delegate to deal thoroughly and courageously with every issue. The findings as passed represent a sincere and sustained effort to put the fullest possible measure of constructive group thinking at the disposal of the Christian forces of the world.

One of the outstanding achievements of the Jerusalem Meeting was its comprehensive study of many of the major problems confronting the Christian enterprise today. The presence in the Meeting of delegates with varied interests and from many widely separated fields of work was a guarantee that only major issues would be discussed, and that none would be left out. The value of the study which was made was enhanced by the fact that the discussion was carried on largely by those who had faced and tried to solve each problem under discussion. Facts essential to a right understanding of every subject were supplied by men and women whose knowledge was based on research or experience, sometimes of many years. Furthermore, those present at the Meeting were for the most part persons who on their return to their respective countries will be able to take a vital part in putting into effect all useful ideas brought out in discussions or set forth in findings. The prophecy may safely be ventured, therefore, that much of the thinking done at Jerusalem will prove to have been not academic, but intensely practical.

Another real achievement was the improvement of the processes for making inter-denominational and international cooperation in the mission-

ary enterprise increasingly fruitful in the years that lie ahead. The Constitution of the International Missionary Council was so revised as to make the Council democratically representative of the national organizations which unite missionary societies in Europe and North America and of the national Christian councils in more than a score of countries in which missionary work is being carried on. Provision was made for future gatherings of the Council, either for a specialized consideration of problems having to do with specific geographical areas or with individual aspects of work, or in due time for another such study of world-wide conditions as was accomplished at Jerusalem. A small executive composed of sixteen persons, besides the officers, was created, to be known as the Committee of the Council. To this were added twenty-one "consultants" to be chosen by the constituent national organizations, who would serve the Committee through correspondence and by occasional attendance at its meetings. China will be represented on the Committee by Dr. C. Y. Cheng, who was elected as one of the three vice-Chairmen of the Council. China will also have two seats among the twenty-one "consultants." The new Committee of the Council was authorized to undertake important investigations looking towards finding solutions for certain outstanding problems in cooperation between missionary societies and indigenous churches. The Committee was also authorized to expand its services as a clearing-house of information and experience and as a servant of the various national Christian councils.

Only the future will tell how creative the thinking done at Jerusalem was. The test will be whether the ideas set forth in the Discussions and the Findings will prove vital enough to propagate themselves.

One could not attend the Jerusalem Meeting without feeling a high sense of privilege. The consciousness of the greatness of this privilege grows with every attempt to pass on to others the inspiration of those memorable days. The inspiration itself seems to become stronger as one meditates on what the Meeting meant in a better understanding of the thoughts, a fuller confidence in the motives, and a deeper assurance of the loyal cooperation of spiritual comrades of many nations all the world around. The roots of this inspiration, one feels increasingly sure, run deep, below the physical fellowship of those days, below the giving and receiving of mere ideas, down deep into the periods of intimate exchange of spiritual experience and of united worship. It was in such periods, when we were quiet, that we seemed best able to hear the still, small voice of God as He spoke to us on the Mount.

Some Modern Chinese Scholars and Religion

HUNTER YEN (嚴奇清)

RELIGION does not hold the place in the public interest and literature of China to-day that it does in the West. This is natural considering that the scholarly interest of China has always been more moral and political than religious, and that Christianity is as yet by no means the strong social force in China that it is in the West.

Nevertheless, certain eminent writers of to-day have in one way or another referred to the religious problem: among whom we may select four whose opinions are influential, and who fairly represent an intellectual attitude which Christianity must consider and deal with in the years to come.

Let me first of all begin with Dr. Ts'ai Yuan-pei's "Aesthetics as a Substitute for Religion." (蔡元培之以美育代宗教說) It is a speech he made in 1917. In this speech Dr. Ts'ai says that religion in the West is a question of the past and that its problems have already been solved by the study of sciences. Although, while he was travelling in Europe, he saw many people still going to church to attend religious services, he thinks this church-going is but an habitual practice which survives because it can not be discarded all at once. Then he goes on to say that religion was originally built up through our spiritual activities which are generally divided into mind, will and feeling and that ancient religions had all these three component parts in them. "As men's spiritual activities in those days were very chaotic, they banded themselves together and instituted what we call religion. And as there was no other art which was strong enough to cope with it, it eventually gained a special place in society." Now on the assumption that science has completely changed our mode of thinking and that experiences have taught us that moral laws are not unchangeable, Dr. Ts'ai thinks that the activities of mind and will are no longer in close relation to religion. Religion is therefore no longer needed. The only aspect of life which still has a semblance of connection with religion is our emotional activities which he understands to be the aesthetic feelings. In order to refine such feelings he suggests the cultivation of the fine arts as a substitute for religion. "Pure art," he says, "is to cultivate our emotions and help us to form noble and pure habits. We are thus enabled to put an end to the thought of benefiting ourselves and injuring others. For aesthetic feelings are universal and there is no distinction between ourselves and others in the cultivation of these feelings."

What I have just read is the main ideas set forth by Dr. Ts'ai. It shows how very emphatic he is in upholding aesthetics as a substitute for religion. While we agree with him on the point that aesthetics, to

a certain extent, is valuable for the betterment of social customs and the enrichment of the lives of certain individuals, we can not agree with him in his assumption that it can take the place of religion as a spiritual force in its hold on the life of the average man. For the mass of the people cannot appreciate the splendor and gracefulness of the life of art. "It is improbable that an ordinary person will give himself up to profound thinking when he happens to see an ancient Greek stone statue representing the nude form of a human being. We can not expect a common workman to understand and admire the loftiness of Tolstoy's thought after he has read his novels. The higher the value of a work of fine art, the more difficult it is for the common people to understand. Though aesthetic feelings are universal, it does not follow that what is called beautiful by the ignorant class is necessarily beautiful in the eyes of the cultured. Since the aesthetic feelings of different persons are not all alike, it is therefore no easy task to lift up the tone of the emotional life of the general mass of people to a higher level through the instrumentality of aesthetics." So we can not see how aesthetics can take the place of religion, which takes account of experience and has its special work to do. Again we have to take into consideration the relation of will to religion. Will plays a very prominent part in our religious activities. In spite of the fact that moral laws are not universally applicable and are changeable, will still has its proper place in religion. And it is also certain that aesthetics can not be substituted for religion in relation to the will. It seems to me that Dr. Ts'ai's attempt to solve the problem of religion is a failure. The reason why he has failed is that he does not understand what religion is.

Dr. Hu Shih (胡適) is another scholar who has made some contributions to the study of religion. In his discourse on the Doctrine of Immortality (不朽) (Indestructibility) he plainly tells us that he does not believe in the immortality of the soul which, he says, is nonexistent. There is no such thing as the soul apart from the body. "The soul is not something formless, independent and yet existing; it is but the sum-total of our nervous activities; all activities of the soul are the functional activities of the brain." To serve as an illustration he quotes a passage from Fan Chen's Essay on the Extinction of the Soul (范縝之神滅論) which is as follows:—"The body is the substance of the soul, the soul is the function of the body. The relation of soul to substance is like that of sharpness to a knife, the relation of body to function is like that of a knife to sharpness. Without sharpness there is no knife, without knife there is no sharpness. We have not heard that sharpness exists when the knife is gone. How can the soul be alive when the body is dead?" In passing I may mention that Fan Chen was a scholar living in the Northern and Southern Dynasties (南北朝), about the sixth century A.D.

Dr. Hu then says that there is another kind of immortality, that is, the immortality of established virtue, merit and truth (立德立功立言) which are called in Chinese "the three indestructibles" (三不朽). He thinks we do not have to ask "whether or not a man's soul exists after death. What we want to ask is whether or not his character, his work and his writing have the value of eternal existence. The Christians say that Jesus is the Son of God and that His soul is eternal. We need not argue against such groundless legendary talk, we will only say that His character, work and teaching can all be eternal." "Such a type of immortality is more valuable and desirable than the existence of the small soul. Furthermore it is not known whether or no there is such a thing as that which we usually call the soul, but these three kinds of immortality—virtue, merit and truth—are real things and are more reliable than the immortality of the soul."

Yet Dr. Hu is not in any way satisfied with this teaching of (三不朽) the "three indestructibles." He points out that they have three defects of which we must take notice. The first defect is that they are limited to a small number of persons. Only the virtuous, the meritorious and the writers can be eternal. What about the fate of the myriads of common people? Have they any hope of being eternal? We seem to reach, therefore, a sort of oligarchical immortality. The second defect is that they are all positive. There is no negative judgment. A virtuous man can be immortal, but what will happen to the man who has no virtue? A meritorious man can be immortal, but what happens to the man who is a sinner? The third defect is that they do not state clearly just what sort of character may be called virtuous, what sort of work may be called meritorious, what sort of writing may be called words of truth. The demarcation is not clear. It is impossible to distinguish those who are qualified for immortality from those who are not so qualified.

Dr. Hu wants to make up these defects. He proposes a third kind of immortality which he calls the immortality of society. His main idea in this connection is that each individual is a little self and society in the big self. "All the little selves may die out, but the big self is immortal. Although these little selves become extinct, yet all the words spoken and all the deeds done by each of these little selves, no matter whether they are virtuous or vicious, big or small, right or wrong, will all leave their record in this big self. The big self is the memorial tablet of, as well as the sentence of condemnation passed on all, the little selves. It is eternal; so all that is done by the little selves is eternal. This is what he calls the immortality of society, which he looks upon as his religion.

What Dr. Hu says in his treatise is very suggestive. Perhaps it will be granted that he has done a very fine piece of work in the field

of philosophy. But while admiring his resourcefulness as a deep thinker and his ability as a first rate scholar, I can not but feel that his treatment of the subject is much too cold, too philosophical and lacking an incentive. He ignores the idea of a personal God and entirely leaves out of account the belief in the personality of man. He may call the immortality of society his own religion and be himself contented with it. But his religion can not be the religion of the common people. They want to have a God who loves them, is in communion with them and gives them comfort when they are in trouble, sorrow and need. Man is not only a rational being, he is also an emotional being. He not only thinks he is also able to feel. It is to sublimate his feelings and hence to enrich the whole life that religion comes in, while a cold and materialistic conception of the human life makes life tasteless and leads man to nowhere.

The third person who has made much effort in the study of religion is Mr. Liang Su-ming (梁漱溟). In his book, "Civilization and Philosophy of the Orient and the Occident" (東西文化及其哲學) quite a portion of the space is devoted to a discussion of this subject. Religion, in his opinion, is something which is transcendental and mystical and the work of religion is to give comfort and encouragement to those who identify themselves with it. By transcendental is meant to leave behind the present world which is full of sorrow and pain and to put one's self into the world beyond. "Mystical" means "incomprehensible." There are two things, he thinks, which constitute religion: (1) the quality of being transcendental and mystical and (2) the capacity of giving comfort and encouragement to its believers. Anything which is not transcendental and mystical and which can not give us comfort and encouragement is not religion. It may be something else, but it is not religion in the sense in which he calls it.

Mr. Liang then brings up the question of the fate of religion in the future. He asks, "Will it be possible for religion to exist in the future? Will there be any necessity for it? If this question can be answered satisfactorily, religion can make its stand just as firmly as before; otherwise it must lose its hold on the life of the human race."

In answering this question, Mr. Liang says religion will still have its place in human life. Man will still need it, but the need will be met in a very different way. Man will not need religion because he feels that he has no strength and is confronted on every side by the forces of nature and therefore needs a God to help him conquer these natural forces. For man now knows that he is not so weak as he was supposed to be; that he can conquer nature and that he will make even more conquests when his knowledge of science increases. Nor will man need religion because he feels that he is sinful and therefore needs a god to forgive his sins. For this sort of feeling of being forgiven by a

god is a false feeling. It is man himself who forgives his sins. He falsely produces a god and thinks that his sins are forgiven by the god of his own making. Nor will man need religion in the sense that, because he, like Tolstoy, feels that life is meaningless, therefore he needs a god in whom he may get a new meaning of life and thus have comfort. For man gets comfort in life itself. Confucius does not look upon life as something meaningless. He praises life and says that "life is the greatest virtue of heaven and earth" (天地之大德曰生). Life is ever growing. If man wants to enjoy what is the best in life he must adapt himself to the law of life which is perpetual growth (生生不息). Nor will man need religion because religion has the power of making its believers men of love, zeal and sacrifice and is therefore needed to make men more zealous in their work for the good of other people. For what man needs is awakenness and gentleness, not zeal and sacrifice. And it is plain that awakenness and gentleness do not necessarily come from religion. When society is sick or when civilization is comparatively low, then men of zeal and sacrifice are needed. But it will not be like this throughout all eternity. There will be a time when saviours of men will no longer be needed. What man will really need in the future is the Buddhistic teaching of "Escape" (超脫). When Buddha sees that the life of all living beings is to kill one another and that life itself is so changeable, he is greatly moved with compassion. He feels that this sort of life is painful. He can not live in this world. He can not live this sort of life. The only thing he can do is to escape from this world.

From what I have just stated we can see for ourselves that Mr. Liang does not belong to the camp of the opposition. He is "for religion" and thinks that religion will be a necessity in the life of the human race in the future. But I have two remarks to make about his writing on this particular subject. In the first place his religion is atheistic. God has no place in his religion. Man is able to mind his own business. There is no need of a god to bother him. Though he is sinful, the god in his imagination can not forgive his sins. Such is the attitude he takes with regard to the idea of god. But I do not see how a religion retains its mystical significance if it maintains that everything in the real world is all phantasy and does not take the idea of god into account. Then in the second place his religion is negative. To *escape* from the sorrowful world is his religion. But there is struggle. There is old age. There is sickness. There is death. These are all cold facts. Man knows that these problems must be solved. But he can not solve them. What does he do then? "He must get out of the world," suggests Mr. Liang. But the question is, "Can he escape from the world in which he is a living being?" He can not do it unless he commits suicide. So long as there is life in him he is still in the world. Will it not be better for him to go into the world and do as

much as he can for the improvement of its conditions than to step aside and hide himself in a place of seclusion in the hope that he may escape from the sight of pain and sorrow? It seems to me that by escaping from the world man can not get much of that comfort and encouragement which, Mr. Liang says, are a part of the essential elements of religion.

Mr. T'u Shiao-shih (屠孝實) is the last but not the least important man whose ripe judgment on the problem of religion well deserves our attention. He is a great authority on the philosophy of religion. Even Mr. Liang Su-ming, one of the well-known Buddhist scholars, speaks very highly of him.

In Mr. T'u's opinion, there are two prerequisites for the establishment of religion:—

(1) The desire to break off from the bondage of nature. Human life, he says, is self-contradictory. No man who is conscious of this contradiction will fail to try to get out of this unhappy state of affairs and take refuge in a place of repose. In response to the situation two different types of men have acted very differently. The first type does not pay any attention at all to what is called the ideal, but uses all its energy for the gratification of the senses. Their idea of life is like this: "If there is any wine to-day, get drunk by all means, never mind what will happen to-morrow, (今朝有酒今朝醉, 莫管明朝是與非), The second type holds a very different point of view. Life, to them, is a serious matter. They want man to go beyond the present life, the life of limitation, and to live up to the ideal. Such an aspiration gives rise to religion. For the ultimate aim of religion is to help man to be at one with the supernatural so that he may break off from the bondage of the life of the natural.

(2) Direct religious experience. Religious experience is the inner experience of man himself in relation to the supernatural. It belongs to emotion, not to intellect. Those who do not have this experience may say that what is called the reality of the supernatural is but a kind of philosophical hypothesis and that the experience man has of such a reality is but a psychological hallucination. But it is different with the experienced. Take the case of the Buddhist "calm mind" (禪定) or that of the Christian ecstasy. Those who have had this experience truly believe that it is real. They feel happy. They lead a peaceful life. If this is all unreal, how can it produce such positive results? If this were all unreal, it could not have such a tremendous influence on the life of man! So Mr. T'u thinks that whatever experience man has is absolutely true, and that we have no right to question its reality.

Then Mr. T'u tells us what his opinion is on the problem of religion.

In the first place, he says, our attitude toward the universe is multifarious. There is the intellectual attitude. There is the moral

attitude. There is the artistic attitude. There is the religious attitude. But no matter what attitude man has, we can not say that the attitude he does have is not the right attitude. The universe is not a simple thing. Our view-points are not all alike. Since man's observations are different, how can we say that such and such is right and such and such is wrong? Science, art, morality and religion have each its own characteristics. It is not right for the one to exclude the other. Exclusion tends to partiality and breeds hatred which must by all means be avoided.

In the second place, religion and science are not much in conflict. Religion is intuitive and synthetical and deals with the concrete. Science is of the intellect which is analytical and deals with the abstract. Though the activities which deal with the abstract are important, we can not say that the synthetical activities of our emotions are not important. Analysis and synthesis, intuition and reason, intellect and emotion are all necessary faculties of the human mind. No one has the right to discredit the other. The point on which religion and science are in most conflict, however, is the attempt to explain the universe. But we know that the attempt to explain the universe is but a kind of reasoning based on religious experience. It is not religious experience itself. Whether the religious explanation of the universe is correct or incorrect has nothing to do with religion itself. Though science can discredit the religious explanation of the universe, it can not discredit religion, for the essence of religion lies in its concrete experience which cannot be discredited.

In the third place, history is not absolutely antagonistic to religion. History not only expresses individuality, it shows also how human life has expanded. If it merely expresses individuality, the lives of men who have lived before our time have no relation to us whatsoever. Though history insists on truth being relative, yet in fact it can not relinquish the claim of absolute truth. Each experience or each character expressed in history is nothing but the aspiration of human life as a whole, that is to say, individual experience is an essential element of the realization of absolute truth. Because these individual experiences and characters are the essential elements of realizing absolute truth, therefore they have an absolute value. So it is safe to say that what is maintained by the religionist as absolute truth is fundamentally in harmony with what is called truth by the historian.

Mr. T'u says, in conclusion, that it is his hope that the religionist will bear in mind the following three points:—(1) The ground on which he stands is his concrete experience: But he had better not use such an experience as his premise and try to explain everything. (2) He should not take any one historical character as the only pattern for all mankind, for however strong an influence that religious character may

exert, it can not make converts of all men whose prospect of life is totally different from his. (3) Science, morality and art have all their respective contributions towards man's happiness. Religion should make friends with them so that by their help it may purge out all that is superstitious and seek truth.

In this short review, I have tried to present a little picture of some of the religious thought of China of to-day. If in some ways it is discouraging, we may at least observe that there is no dominant and united attitude of hostility to religion; that religion is being thought about by leading scholars; and that in some of them at least there are points upon which Christian apologists could start as common ground. And at the worst, it is wise for us to know as far as we can what are the thoughts on religion, correct or incorrect, that occupy the field of Chinese literature to-day.

Western Money and the Chinese Church

A DEBATE¹

RESOLVED:—That if foreign personnel is to be cut down in Chinese mission work, appropriations from abroad for mission work should be maintained at approximately the same amount as at present, i.e., appropriations for North China in 1926.²

I. CONTINUE WESTERN APPROPRIATION ON PRESENT SCALE

In this discussion it is assumed that the foreign personnel will be reduced in numbers, either because of the evacuation last spring, or because of lack of funds, or from the steady application of the principle of replacing foreign missionaries by Chinese workers. It is also assumed that when this reduction takes place, the amount of the appropriations can still be maintained.

In a paper on the relations of younger and older churches, Edwin Marx says this: "The church-centric idea has been formally accepted, but its significance has only begun to penetrate the consciousness of either the younger or the older churches. The older churches must change their way of thinking, from the missionary and missionary-centric motive to the church-centric motive. (1) They must think less of sending and

1. Held before the Peking Missionary Association, April 17, 1928.

2. There was some difference of opinion as to what was meant by "appropriations for mission work," but in the discussion the salaries of foreign missionaries were not taken into account. The proposition as debated was that the same amount as at present should continue to go into the general work of the Chinese Church.

supporting people of their own race and think more of helping a young church. (2) Mission boards more and more should put their property and personnel at the disposal of indigenous bodies. (3) The missionaries' loyalty to the younger churches must take precedence over their loyalty to the churches abroad."

Progress has been made in this direction. The boards have not made the size of their appropriations dependent upon the number of foreign missionaries present to expend them. In early days missionaries were the trustees, but more and more joint councils or the Christian Church in China are becoming the trustees. Funds are thus not given to the missionaries but to the Chinese Church. The sole test, then, is: What is for the best interests of the Chinese Church?

The proposal to decrease appropriations with a decreasing foreign staff would seem to have two reasons back of it:

1. A feeling that without the foreigner to administer funds there would be serious danger that the wishes of donors would not be understood, that funds might be allocated to non-Christian institutions, or that they would not be used judiciously. While recognizing the danger here, one would answer:

- (a) Foreigners have not been conspicuously successful in the way they have spent money up to date. Witness the size, the foreign style, and the competitive duplication of Christian institutions.

- (b) Chinese in most groups have been assuming a steadily increasing share of the responsibility for handling funds, and on the whole have done well. With a proper system of accounting and administering, it is quite likely that they would do better than foreigners.

- (c) Even when the foreign staff is reduced one-third to one-half, there will still be enough missionaries to maintain connections between the Chinese Church and foreign givers and to undertake administrative duties, if needed.

2. A more important reason is often stated, as follows: The right to self-government is purchased through self-support. The two go together and are inseparable. It is not only unwise but it is injurious to the character of Chinese Christians for them to have authority over funds which they have done nothing to raise.

3. Akin to this is a third: namely, our goal—a self-supporting, indigenous church—is hindered by continued foreign aid. The rising tide of nationalism, the decrease in foreign staff and the increase in Chinese control which has already taken place, is a logical time to decrease the financial grants.

In answer to the last two objections one would say, first, that the power to govern oneself and the power to support oneself are not equal. One may come before the other. A father may wisely give money to

a son to spend, requiring only that certain principles be followed and that a report of expenditure be made. The son has a large measure of self-government and a small measure of self-support. In a sensible family this would not be continued too long, nor would the gift be made in such a way as to hinder the normal healthy development of the son. Many charitable institutions in the West exist on philanthropic gifts, sometimes from abroad, but they are self-governing nevertheless.

In the relationship of the older and younger churches, we have, then, on the one hand a comparatively wealthy and experienced group dealing with a comparatively poor and inexperienced group. Because of the difference of economic levels, it is possible for experience, and consequently the power of self-government and self-control, to move forward faster than the power of self-support. So it is that we have trained Chinese leaders capable of being superintendents of hospitals, heads of schools, district superintendents, administrators of one kind and another, and yet have a Christian enterprise which cannot be supported locally. In the present disturbed situation in China it is much easier to get leadership than it is to get money. A wealthy friend could hardly refuse aid in a situation such as the Church in China faces today.

Our mission work consists, roughly, of three departments, educational, medical and evangelistic. In the evangelistic work it is felt by many that the time has come to call a halt on all appropriations to *local churches*, whether in the form of grants in aid or money for buildings, repairs, etc. The North China Kung Li Hui Council³ at its meeting in the spring of 1927 took the following action:

"Voted, that this Council recommend that no evangelistic funds from abroad be used in any organized local church for property (purchase, rental, furnishings or upkeep) or current expenses; but that evangelistic funds be put into the salaries and expenses of evangelists, whose chief work shall be extensive evangelism and the starting of independent churches." The Presbyterian Mission in Peking is working on a similar policy. Since a careful survey in 1913, the London Mission in the Hsiao Chang field, for instance, has put no money into the support of local churches, making them independent of foreign aid from the start, and they now have upwards of one hundred churches in that area on this basis.

This tendency in most denominations to reduce or to take away altogether grants in aid to churches does not mean that the appropriation for evangelistic work should be reduced. It should go to the support of a program of extensive evangelism with the preparation of literature, carrying on of training classes, careful superintending, etc.

3. My illustrations are largely drawn from the church group with which I am most familiar but I have no doubt that a study of other denominations would disclose similar facts.

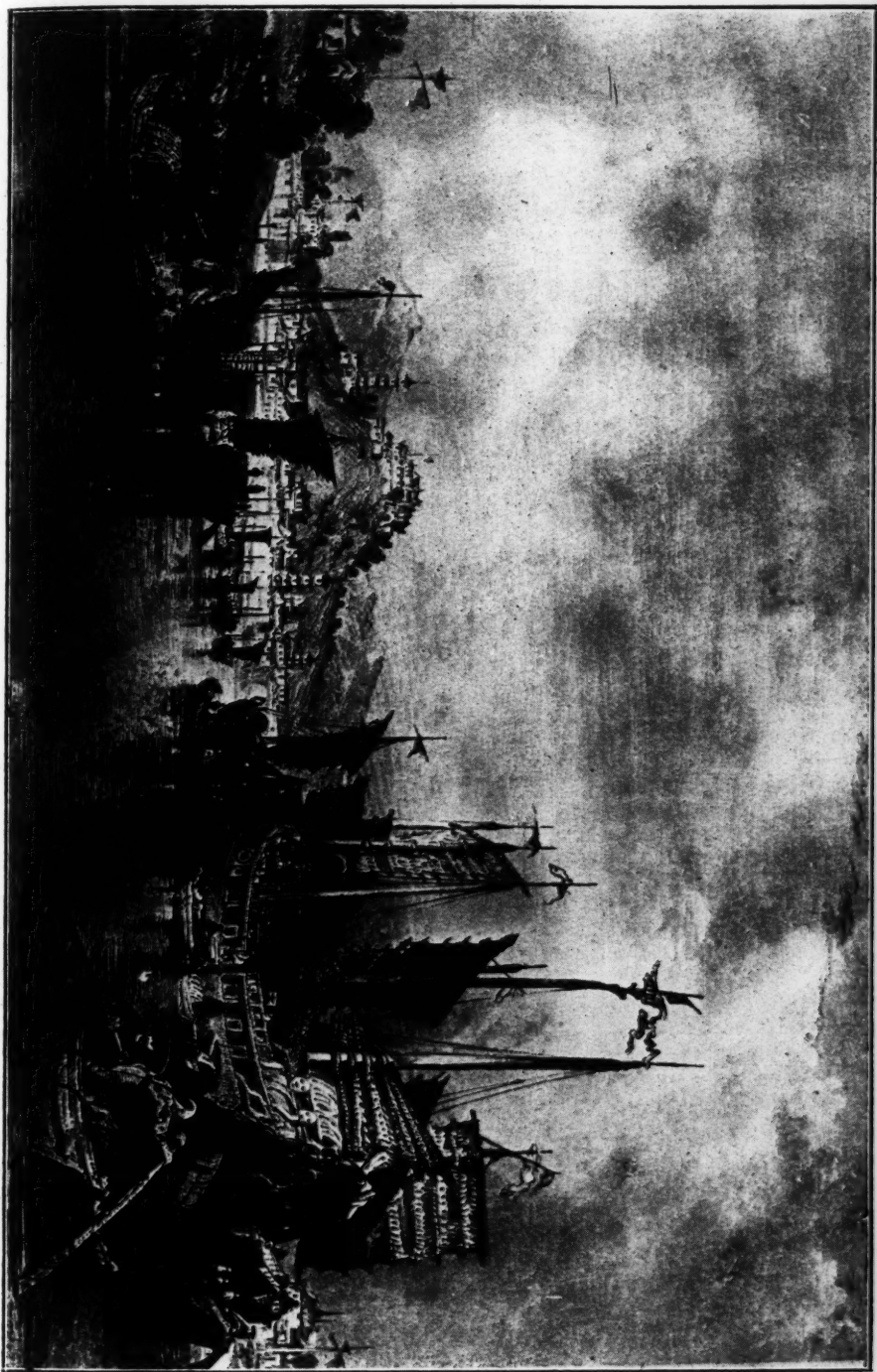
The use of considerable amounts of foreign money in the *schools* need not pauperize individuals. None of us paid our way through school, although many of us worked for our board and room and tuition. But at most this was only one-third or one-half of the actual cost of education.

Local congregations may develop strength so that they may take over the church expenses with some expansion, but large institutions like our *hospitals*, which, in China as in my country, can be and are only in small part self-supporting, have been built up by the generosity of foreigners and would be an impossible burden for the Chinese to carry in the near future. The following facts may help to visualize the situation. The Fenchow Hospital receives at least one-third of its income from local sources; the Tehchow Hospital, 50%. It is difficult to urge an increase in the size of fees, since in Fenchow some patients pay as high as a three months' wage in travel to and from the hospital, and 95% of the patients pay the equivalent of a day's wage for each day in the hospital.

I would like to quote from a letter from a Taiku educator, which sums up the position already stated:

"Briefly, then, I believe that foreign grants to schools, hospitals and similar institutions should be continued. We cannot expect the Chinese churches to undertake at once or possibly for a long time the service that these institutions are now rendering, which is of direct value in itself and doubly valuable if permeated throughout with the Christian spirit. There is a minimum standard of efficiency in equipment and running expenses which these institutions must meet if they are to render worthy service at all. This is not true of a church, which may exist and be efficient without expending a cent for maintenance and equipment, and may even be hindered by a higher standard of equipment.

"I believe that foreign grants to 'churches' should not be continued, except in rare instances where the work of the church is so distinctly institutional that it has wider services to render than its primary service of making and maintaining disciples of Christ. I believe, however, that foreign grants to work that can be kept definitely 'missionary,' as for instance the proposed use of only field evangelists in our own work, will be safe, and where safe will promote rather than hinder the work of establishing strong churches. The men used for this work should be of a calibre that one cannot expect ordinary country churches ever to support financially, unless in combination. The time may well come when the financial support of even this type of men should be discontinued, in order to bring about such a combination of small churches to obtain the spiritual values that such a qualified leader can supply, and that no one whom they can support as a pastor of their individual church is likely fully to supply."



COPY OF ANCIENT ENGRAVING ENTITLED "ANCIENT NINGPO, NOW CHINHAI."

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Copy by Robert F. Fitch.
COPY OF ANCIENT ENGRAVING ENTITLED "HEA HILLS, CHAOW-KING-FOO."

In support of the affirmative, several other factors should be noted:

1. The need for mission work is as great as it ever was. One body of missionaries last summer, in asking the Board to grant for the general work appropriations in 1928 the same amount as already granted in 1927, made the following statement:

"But in spite of the facts which show undoubted progress toward self-support and the accepted policy of aiming at self-support, the goal is still far off. This is due to two main reasons. On the one hand, there is the great extent of our unoccupied field. Roughly, we may say that there is only one Protestant Christian for every 1,000 of the population. Throughout the extensive territory in the sections of the four provinces where we have special responsibility for Christian work, there are innumerable villages without even one Christian, to say nothing of those where there is no organized church. In one station, for instance, seven counties, comprising one-third of the field, are without a single preacher; and it is probably true of the North China field as a whole that not more than one-tenth of the villages have a Christian in them.

"The second factor which we have to consider is the poverty of our group of Christians. The economic level is so low that the Chinese churches at present are unable to carry on extension work in this vast, unoccupied field. We cannot think that the American churches could for a moment consider abandoning this evangelistic task at a time when China is in the formative period."

It is hard to see how in the schools it is possible on the one hand to maintain a high scholastic standard and on the other to enable the children of a poor Christian constituency to attend without large use of foreign funds. These funds are needed for the betterment of our system of education, for extension work, for development along new lines, for endowments, for scholarships and for poor students.

Everywhere there is a need for an extension of the medical work. To mention only this instance: in the Shansi-Shensi district there is only one dentist for twenty million people. Prolonged civil war is also increasing the demand for hospital service. Never was there greater need for these institutions, which are, in the general Chinese community, the outstanding embodiment of the Christian spirit. It would seem to be a clear choice between continued foreign aid or abandonment of these institutions.

2. This large program of institutional and evangelistic work has been built up, for the most part, on the initiative of the foreigner. We have a responsibility which we cannot lightly give up until the Chinese Church is ready to take it over. As one missionary writes from a station where there is an extensive institutional and evangelistic work: "If we contemplated such withdrawal, we should have done it earlier, before we had built up the work in its present form. If we have lacked

wisdom in this, we cannot put the responsibility entirely upon our Chinese friends and withdraw from it."

3. The present cooperative relationship involving an extensive sharing of wealth is vital to the life of the Western churches.

4. In this as in all other problems of the Chinese Church, the decision must be made by that Church. The question of how many missionaries are needed cannot be settled at once. The Chinese Church must experiment for a number of years to see just where foreigners can be used to best advantage. The question of the amount of foreign financial aid must also be decided by them. The Kung Li Hui Council, a joint foreign-Chinese body, last year voted to ask the Board for an appropriation in 1928 of the same size as that actually received in 1927. To be fair, it would seem that we should bend every effort during these transition years toward keeping the total amount of the appropriations up to the pre-evacuation level, and should not have the church feel that the size of the appropriation is dependent on the number of missionaries. The question should be decided on its own merits, and apparently the Chinese Church desires continued large grants in aid for its institutions and evangelistic program.

ROWLAND M. CROSS.

II. WESTERN SUBSIDIES SHOULD BE DECREASED

Although the question proposed is open to various interpretations which might tend to distract our attention from the real issues as interpreted by the affirmative, my effort will be to accept them as given. But I would remind you what these excluded issues are: First, we will not debate the advisability of withdrawing foreign personnel. The conditions of the work are so varied, and the policy of replacement with qualified Chinese workers is so generally approved, that in our case the hypothesis of withdrawal of missionaries in reasonable degree may be granted. Secondly, the sending boards are not being asked to increase the subsidy normally in force. If funds are released by release of western workers, the affirmative would propose to use them within the same area for some constructive enterprise. The point is whether the withdrawal of missionaries should be the occasion for a reduction in western financial help in that project.

Now the ambush, so deftly arranged for the negative at this point, is too obvious to cause us anxiety or danger. The ability or training of our Chinese co-laborers to administer foreign funds wisely in the absence of western supervisors is questioned in some quarters, as we know. But to my mind, the wording of the question and the conditions there assumed presuppose a state of maturity in Chinese leadership which would justify the transfer of financial responsibility.

We are trying to keep the development of the indigenous Chinese Church as the standard by which all of our arguments shall be judged. The first question which forces itself upon my mind, therefore, is this: According to experience, what is the general effect of continued and sustained subsidy upon initiative and independence? Does it tend to cultivate self-reliance? Surely this is an integral feature of indigeneness. My associate in the study of this problem thinks that the principle of subsidy does not necessarily result in habitual dependence and cites the relations of parent and children, of institution and student, or of constituency and home mission project as examples. But does not the wise father insist upon the principle of "from each according to his ability" as well as "to each according to his need?" Have not scholarships a definite limit, and are they not awarded on the basis of merit, the conditions of which all students know in advance? And are not the home mission projects on a far more strictly business basis, making an early liquidation of the debt a matter of high honor?

But why should I be judge? Mr. H. C. Chang after travelling through eight provinces of China under the auspices of the National Christian Council, wrote a report in booklet form expressing this conviction: "The missions, since they came to China, have out of the benevolence of their hearts made a gift to the church of two great stones—and crushed the tender sprouts of initiative and independence of our country church. These stones were the free gift of leaders and the free gift of funds. If we still have hopes that the first sprouts of initiative and independence will somehow grow out around these great stones,—it's a difficult thing to expect!"¹

The advocates of the affirmative, however, quote the many expressions of Chinese Christian bodies asking that subsidies be not decreased too rapidly, and with truly sympathetic hearts plead the injustice of reducing subsidies when the Chinese Church is beset by enemies without and within and Chinese economic instability makes it impossible for them to undertake adequate self-support. True: and yet I am prompted to ask two questions with relation to this; First, what is the fundamental reason why the Chinese Church is unable to carry on at this point? Let Dr. T. Z. Koo of the National Committee of the Chinese Y.M.C.A. answer: "The Christian Church in China is an institution in which we Chinese Christians do not feel a sense of proprietorship. . . . When we have such a consciousness we make little effort to know what the problems are because they are not ours and we have little interest in the transfer of authority. We see large mission institutions, representing much property, all organized on a basis far above anything the Chinese Christian group can carry. In our present economic life the Chinese people are not able to carry these institutions."² Mr. Sidney J. W. Clark of London after representing the London Missionary Society in a study

of Asiatic mission fields writes thus: "Of course if things from the West are imposed upon the people then the West must support what it imposes. But the essentials of life, so long as these are appropriate to the conditions of life, can and should be always met not out of imported resources but out of those available on the spot. There is no other wise line to follow in establishing a church which is to stand strong and firm on its own native base."³

This problem, then, confronts us:—How and when shall we undertake to correct this difficult condition? The affirmative replies, Not now; our institutions would be endangered. But the negative, with this ideal of an indigenous church constantly before its eyes, presses the question, "When?" We recall the words of the Rev. D. S. Sawaker, head of a Board of Devolution of the Church in India, who after several years of systematic study of their problems in a way in which we have not begun to study it in China, expressed himself thus: "They must remain dependent until the work of evangelization is organized on indigenous and economical lines. Confidence in native administration of home grants or the gradual reduction of subsidy is not the true solution of this problem. The true solution is that the Indian Church Councils must throw away the crutch, once and for all, resolutely and fearlessly. They must undertake independent and indigenous methods of evangelistic work; these must be only according to native means; they must accept neither subsidy nor administrative responsibility from missionaries for the same."⁴ And then we hear the challenge of Dr. T. Z. Koo, "Are we willing, whether missionaries or Chinese, to take what we have in personnel and organization and make a beginning with that to build a Chinese Church? . . . You say if we attempt to start with only what we have, our institutions will be in danger. There is likely to be less efficiency, waste, and so forth. Hence, the Chinese hesitate to undertake these new responsibilities."⁵

As I have read the pleas of the Chinese Church in this emergency. I have yet to find one which made a plea for increased subsidy for present established work. In fact, most of them are expecting a decrease; their minds are keyed up to that expectation; and they are willing to do their utmost to measure up to their opportunity as well as the need. Why not glory with them in it? Why not capitalize their willingness for the sake of the Kingdom? Why try to coax the fledgling, just learning to fly, back into the gilded cage with our guaranteed birdseed? The Rev. B. A. Nag, of the Bengal Baptist Mission, in telling of the difficulty in developing the indigenous church, states a principle which is just as true here as there: "We have the same difficulty as experienced by birds confined in cages for years. They find that they have lost their power to fly, they have lost their love for freedom, they have lost their naturalness, indeed they have degenerated into different creatures."⁶

Now if there be those who feel that notwithstanding this danger the time is not yet ripe for decreased subsidies, I desire to give an additional reason or two: We have called your attention to the fact that the policy of withdrawal of western workers presupposes the attainment of a certain degree of maturity on the part of the Chinese Church. Of course, if withdrawal is due to necessity, since income is falling off at the home base, then the same cause of decrease may affect the appropriations for the work budget, and hence there is no occasion for argument. The argument that the withdrawal of missionaries means loss of contacts with contributors and consequent reduction of income likewise does not affect our line of reasoning. Voluntary reduction of personnel carries with it the possibility of automatic reduction of income, taking the question of policy out of our hands. Assuming that the former is a policy, a certain degree of maturity is presupposed.

Moreover, there is abundant testimony to the fact that the assumption of administrative responsibility by Chinese Church leaders results "in a clearer understanding of the sources of support and the problems involved in the whole matter, and to that extent it will gradually place the church in a better position to assume the full responsibility," if I may be permitted to use the words of Mr. Edwin Marx of the United Christian Society. And others, such as Bishop John Hind of the Church Missionary Society, Miss Winifred Coxon of the London Missionary Society, agree that the policy has resulted in increases in self-support.⁷

My second suggestion in this: The affirmative proposition goes counter to the general missionary policy now in vogue for graduated reduction of subsidies for old work. This ranges from 3% to 20% per annum, and includes examples from almost every denominational group working in developed territory, as well as some reaching back into Honan. Moreover, from the Chinese point of view the tendency may be illustrated by the official request made by the Church of Christ in China to its constituent missions: "In order to give time for the raising of special funds and to bring the local contributions up to the mark where the work can be taken care of, the Council earnestly requests that the contributions from foreign sources be not decreased during a period of five years. If after that time a decrease is made, that it be made over a period of years on a graduate scale so as to keep the work at its full efficiency. The need for expansion in the country work is still very great and it is hoped that funds released by the gradual increase "in self-support may be used for this."⁸

There may be some who will seize upon this last sentence to point a very obvious fact, namely, that even though we admit the readiness and ability of the Chinese Church to take over established work on a definite basis of gradual reduction of subsidies, there is still the need for expansion in country work, the care of great centralized institutions

like colleges and hospitals, where any released appropriations can be utilized to advantage for years to come.

And are we so soon forgetting the mistakes for which we have been rebuked? Has the problem of the truly indigenous church entirely been lost sight of? If it is expansion in unoccupied territory which is concerning you, are these words which I am about to quote without meaning?

Heng-Ch'iu Chang: "Recently you have been strenuously urging self-support upon the country churches; perhaps this is just a proof of your own weariness. This feeling I thoroughly approve; but if you still sow the seeds of dependence and then blame the Chinese for not becoming independent, that is a big wrong. . . . Would it not be better from the beginning to plant a shoot having initiative and independence?"⁹

S.J.W. Clark: "We dare not delay in considering the question we are here raising. If we are wrong in establishing churches on a dependent basis, then tomorrow we must undo what today we are doing. And the work of reconstruction will be infinitely more difficult than the work of construction. . . . Every day of delay may, therefore, involve a painful pulling down process which cannot fail to exercise a destructive and baneful influence on present and future work."¹⁰

J. Lossing Buck: "If qualified religious leaders are provided who understand the self-help principle, who realize that a church like any other organization, must be centered around a deeply felt need and must have activities which will keep the members loyal, and who perceive that the unit of organization must be large enough to command sufficient resources to accomplish its aims, there need be no doubt that a successful indigenous church will result."¹¹

The Rev. J. S. Kunkle: "If Christianity is to be known for the life it brings, it must be presented in a much simpler form. Organization, programs, buildings, budgets, and employed workers suitable to city churches may become a positive hindrance to work in villages. Let the life of Christ in the individual and the group have free expression and natural development, and it will be self-supporting, self-governing and self-propagating from the start."¹²

These are but a few of the testimonies available in favor of the policy of non-appropriation to new evangelistic work in a direct way. I shall have more to say as to method in a moment. First, however, I wish to meet the objection that while this might apply to missionary work of this type, it would not be practicable in expensive and complex institutions such as colleges and hospitals.

One of the outstanding indigenous institutions of a Christian character, having a high overhead expense, is the Chinese Y.M.C.A. Dr. David Z. T. Yui writes thus: "Our experiences, now covering more than twenty-five years, assure us that we have been on the right track

in this matter. Our help to the local associations always takes the form of service rather than money, and we give the service of secretaries for a long or short period as the case requires. The National Committee each year receives a certain sum of money from the International Committee as a contribution to help finance its work, and this on a gradually diminishing scale."¹³ With regard to expenses he says elsewhere that it is only when a community wants the Y.M.C.A. badly enough to furnish equipment from their own resources that they will enter and undertake their program.¹⁴

Now one may be pardoned for thinking that if any institution is desired by a community and meets a real need, the same method might be followed. I am reminded that like institutions in the home-lands are rarely self-supporting from fees alone. But I recall that appeals are made to the constituency immediately concerned to make up the deficit. If the institution is adapted to its environment and wanted by a constituency are we unreasonable in assuming that the Chinese Y.M.C.A. principle is the correct one?

Or perhaps Dr. T. Z. Koo's words might have point: "For instance, take education. The large universities are too big for the Chinese to think of taking over now. Why not relate all the educational work of the Church in one programme? Study where to bury and where to build up. Could we not make the problem of support much easier? Why not sell off part of the large property of some institutions and endow the remainder, or another institution, so that the work may be carried on efficiently?"¹⁵

This, of course, raises the whole point of the value of endowment and its dangers with relation to a truly indigenous church. Many westerners profess to see a danger connected with the plan, especially as applied to evangelistic work. One Chinese worker whom we have already quoted often, also warns against what he calls the "one-toil-and-perpetual-ease" method, stating that such churches are for the most part cold and lifeless. "They still have not put off the characteristic of dependence; they have only changed the kind of dependence."¹⁶ I shall not press the point; I only mention it now because of the constantly recurring proposition to invest released subsidy due to missionary withdrawal or to other appropriations for the purpose to the establishment of productive endowment.

But let us not forget, that some problems of support of institutions might be greatly lessened by the avoidance of duplication, and more reasonable standards of equipment.

And now let me direct your attention to the valuable suggestion in the policy of the Chinese Y.M.C.A. to make our contributions through the loaning of service rather than of money. I know that Mr. Chang, whom I have quoted, characterizes "free service" as one of the two

stones with which Christian missions have crushed out Chinese initiative and independence. But I would suggest that if we were to change our policy as missions in several sections of China have already done, putting missionary service for a definite time under the direction of the Chinese Church, meeting specialized needs rather than ourselves acting as administrators, neither initiative nor independence would be crushed out. And it might even be possible to subsidize and loan Chinese workers for limited periods until the indigenous church could be planted.

Such a plan, I understand, has already been used by the London Mission for the past ten years in a certain section of North China, with the result that there are now about one hundred such congregations on encouraging spiritual foundations. In Hunan, Dr. Frank Keller is following out this plan with his twelve Gospel teams in cooperation with any denominations who so invite them. This is likewise the plan advocated by the rural experts whom I have quoted so frequently.

LEWIS F. HAVERMALE.

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A Christian Contribution to China

NETTIE MABELLE SENGER

MODERN China has inherited a wealth of ancient learning. Her first great age of free thought began 500 B.C. There were then three distinct schools of thought; Lao Tzu and his followers, Confucius and his disciples, and Moti the founder of a religion. Hsün Tzu was able to narrow philosophical discussion down to but one emphasis. The good teachings of the Lao-Chuang and Moti schools were incorporated in Confucianism and these other schools became

extinct as such. The Lao-Chuang philosophy deteriorated into present-day Taoism.

Following this period there was a lull; Confucianism, indeed, fell back. Buddhism came in, and was naturalized, rising to its zenith in the T'ang Dynasty. Buddhism brought in new and mystical beliefs which gave more direct attention to the spiritual needs of man. This new doctrine met a need and so found a permanent place in the heart of the Chinese. Since poetry and art thrive best in a religious atmosphere and come to their highest possibilities when dealing with that which pertains to the spiritual realm, the poetry and art of this period surpassed that of any other in the history of China. The Buddhist T'ang Dynasty gave to China many famous poets and artists, the greatest of whom are the poet Li Po and the artist Wu Tao Tzu.

In the beginning of the Sung Dynasty Buddhism was on the decline and Confucianism was reviving. This revival of Confucianism, however, did not bring back the past. It ushered in a new age; a second great era. Its great champions were products of their age. Chou Tun I studied Taoism and Buddhism for ten years; Chu Hsi was an ardent Buddhist in the early years of his life. It only stands to reason that their philosophy should be colored by their past life. They took the good in Buddhist philosophy, as had been done in the early Chou period when Taoism and Mohism were submerged, and discarded the religious aspect which was picked up and continued by the superstitious and the unlearned. Throughout China's history, the literati have welcomed and absorbed new doctrines and philosophies but have rejected religious beliefs and ideas which treat of the spiritual needs of man. Yet these spiritual needs had to be met in some way; they were largely left to the ravages of superstition and degenerate religion.

The influence of the Sung philosophy also declined; another religion worked its way into the heart of China. Today a third new age is being ushered in. China's ethics and religion have become separated. Christianity is thus penetrating a country with a wonderful moral code and a warm heart for religious belief and practice but with little connection between the two. This explains in large part why religion has come under the sway of superstition. This is a calamity that must be corrected. To achieve this is one contribution of Christianity to China!

Buddhism even at its best was not able to cope with this problem: it slipped down towards the superstitious level of the masses. One could be an earnest Buddhist and yet not live up to the ethics and morals of China. Buddhist leaders lacked the keen discernment the Holy Spirit gives to Christians. They could not see clearly the situation. Christ came to open the eyes of the world to this situation. The Chinese went as far as they could without Christ. Christianity is able to unite China's moral and religious life. *If this is not done Christianity has no real*

mission in China. It is often said that Chinese church members come to worship but go on living the same old life. The consciousness of the multitudes does not see that a moral change is necessary. They are not used to connecting ethics and religion. They do not see enough change in the leaders to be impressed by the new thought of their necessary connection. Right example accompanied with powerful teaching in the Holy Spirit is the only effective method of connecting them. Talking about it is not enough!

Are we missionaries laying sufficient emphasis on the vital relation of ethics and religion? Are we keeping sufficiently above superstition and narrow ancient customs to bring about the high moral and spiritual life that Christ advocated? I say we are *not!* We are not letting China see enough of the Christ *in us*. We are not putting *first things first*... We need to live "above the world" and in the strength of the Spirit; yet very close to the heart of the Chinese so that they can feel the pulse beat of Jesus' love, life and power in us. We need to present religion as the *whole of life*. That is the only way it can grow into its highest and best in us. We need to live this life *among* our Chinese friends leading them by example, as well as teaching, to know that this new religion which is striving for a place in China *must* be active in the realms of learning, philosophy and morality as well as in that of religion. It can be done but not apart from the power and guidance of the Holy Spirit. Our lives must be seen by the Chinese to be becoming more like this ideal from day to day.

A crisis has come in the life of China. She finds herself halting at a crossroads desiring to know in which direction to go forward. Are we pointing her to the life, the life of Christ, that allows no separation between morals and worship? Or is our teaching without method and random? Is our example a shining light on China's dangerous road to her future?

We missionaries must get *re-acquainted* with Christ in this modern age. We must *re-cast our religion* and with it thus renewed, fresher, stronger, and more spiritual, manifest that love for China which will reveal to her the highest life and make the Master smile. Christ wants China's *whole* life! China *must needs* make this momentous change. Her literati and philosophers must needs accept Christ! China's testing day is here. The outcome depends on all of us. Are we capable of doing in China what has never been done there before? *In Christ's strength we are;* without it we are not. This means hardships and calls for growth in love, patience, and communion with the Master. It may require more living among the country folk and less living in mission compounds. It must mean that we ourselves live above superstition and with a great faith in God. It may mean giving up our pet hopes and dreams. It may mean giving up the place of "leaders" and

"directors" and becoming "advisors" and "teachers." In short it means a great revolution in mission policies. This is the day of revolutions in China: a revolution in missions is also on its way!

In our thinking and living we need to get ready for this revolution, welcome it, and find our rightful places therein, with as little friction as possible. Evangelistic workers face in this situation a challenge which calls for the greatest talent and learning and calls on the possibilities in each one to go forth *to do the thing which has never yet been done in China*, and viewed humanly, apparently cannot be done. "My grace is sufficient" and "My strength is made perfect in man's weakness" are the words of our Lord to us as we go forth to this great battle. A great day will dawn for China when Christ is permitted to unite her moral ideals and her religious life. This new age which is being ushered in will bring forth the greatest philosophers China has ever known. It will give birth to the greatest men and produce even greater poets and artists than the T'ang Dynasty did. It will show what a great religion can do for a great people. It will show what God can do for man. It will show the heights to which man can reach when he strives in the strength, love and peace of God. It will show what men can become when they strive to live up to their highest possibilities in trust in God!

Indigenous Country Evangelism

A. SYDENSTRICKER

THE writer has been engaged in evangelistic work in China for some tens of years.

In order to obtain a clear view of the existing conditions of the Chinese people let us note how the population is distributed. First, there is the walled city. With very few exceptions, the capital of each *hsien* is a walled city. Some of these cities contain a population of a few thousand; others many hundreds of thousands. The next in order is the market towns, which have populations varying from a few hundred to several thousand. These towns are not walled; they have paved streets, stores, shops, and in central and southern China, the tea shop. They also have systematically arranged market days when the farmers in the surrounding districts come to town and to sell their products, to barber, etc. The chief feature of these towns is the tea shop, where the men gather to drink tea, to transact business, to settle quarrels, to gamble, etc. Market towns are the centers of rural life. Finally, there is the country village which is usually only a collection of dwelling houses without streets or shops. The Chinese do not dwell on the farms, as is the custom in western lands, but collect in these towns

and villages. Eight-tenths of the Chinese are said to live in the country, that is, outside of walled cities. The Chinese are, therefore, predominantly an agricultural people.

The Chinese are excellent farmers. Their farming implements are of no mean order, and compare very favorably with those in use in the United States sixty years ago. In fertilizing the land and getting the most out of it they certainly excel us. It is a very common practice to produce two crops each season on the same field. The fields are fertilized with every available material.

Another fact should perhaps be noted. There is not the wide difference between country and city populations in China that exists in western lands. Many of the urbanites are on about the same level as the rural dwellers; many of the city people are also land owners. The tea shop in central and southern China brings the men from the city and country together in social and business intercourse much more than is the case in the West.

With the above as introductory, let us now approach the very important matter of evangelistic work, especially in the country. In beginning this work in new territory the best place to get into touch with men is the above mentioned tea-shop. The writer has often made use of these places of resort to meet with the men and to preach. Only in very rare instances has the manager of a tea-shop objected to this being done. In company with one or two Chinese evangelists or other Christians we sit down at a table, order tea, and then distribute a few sheet tracts which give an opening for making short addresses. It is well known that tea shops are used by story tellers and others who have public addresses to make: so in using them for preaching places we are in line with what is customary.

Now we come to the Chinese evangelist, who may labor mostly, if not entirely, among the country people. In locating these men we should select a central place, whether in city or market town. The towns are too numerous to permit us to locate one in every town. Thus it is usually necessary for one evangelist to have in his care several outstations; and if he is earnest and faithful his Christian constituency will ere long develop and he will have interested groups in various places: before many years it will number hundreds instead of tens.

We now come to the matter of self-support. In my own field of work my aim was to reach about fifty towns, including a few cities, twice a year, once in the spring and once in the autumn. I always had with me one or more Chinese evangelists. The result was that interest began to develop here and there over the field. In locating an evangelist this was always taken into consideration. Of these fifty places about thirty thus became outstations. Each of the evangelists had several outstations under his care. In about four-fifths of these stations the local Chinese

furnished the houseroom, seats, tables, etc., necessary for chapels and day schools. This was the beginning of self-support. Take a case where an evangelist had under his care several of the outstations with a Christian constituency of perhaps two or three hundred and it is easy to see that self-support of the whole work in such conditions is within sight and becomes an easy matter. Suppose each member of the church, the "inquirers" and the "catechumens" contribute only so much as one dollar per annum to the support of the work, which would be a very small contribution, the question would not need to be at all a difficult one. Besides, many would be willing to contribute much more than this.

At the most these contributions would not aggregate what is usually spent on idolatrous worship, with all that this means. A Chinese country Christian remarked to me one day that one benefit which he received from being a Christian was that he no longer needed to support temple expenses. The writer has been at some pains to ascertain what are the average annual expenses of idolatrous worship in the aggregate and, while it is not easy to secure accurate figures, it is quite certain that it is much more than would be necessary to support the Gospel in a field under the supervision of one Chinese evangelist. I have on more than one occasion stated to a congregation of Christians that, if each one were to contribute as much to the support of the Gospel as he formerly spent in the worship of idols, the financial problem would be solved. No one ever questioned the accuracy of my statement.

It is thus perfectly clear that there is no need whatever for attempting to improve farming conditions in China in order to enable the Chinese to support the proclamation of the Gospel among them. This would be only a very light burden, compared with what is spent on the temples with all that this includes. Of course, in China, as in other countries, there are many among the Christians who are poor and able to give only a very small amount. But there are also many who can contribute liberally, and a few who are wealthy.

But there is another side to this question. What sort of an evangelist is needed in order to develop at an early period a self-sustaining Church? In answer we may certainly say that what is needed is not a college graduate with his titles B.A., B.D., etc., who would expect a large salary. Such men could do very good work in the cities where the congregations can support them. But the man in the country can live comfortably on a much smaller amount. Be this as it may, a preacher of the Gospel, whether in the city or in the country, whether in China or in America, must know once for all that his calling is not a lucrative one. If he has a comfortable support, his real needs supplied, this is all that he should expect. What the preacher of the Gospel in the country needs is a good, practical knowledge of the Bible, thorough consecration, and that indispensable equipment, the presence, the fullness and the power

of the Holy Spirit, just what we all need, and without which the best educational qualifications will result in but very little. The writer can call to mind missionaries, highly educated, with fine intellectual powers, polished in manners, but who could number their converts on their fingers. There is a great need that neither money nor education can meet.

In achieving this self-support the missionary has also a very important duty. Whether a church in China will or will not be able to reach this goal often depends on the missionary. With the authority that he wields he may block the way to self-support: or he may very much stimulate it. Some years since a missionary decided to open an outstation. He was planning to spend \$600 annually in connection with that one station. Of course an outstation begun on such a plan could never hope to become self-supporting so long as it was under the control of that missionary. At another point in this man's field a church was developed to a standard that freed the mission treasury from supplying funds to sustain the work there. This had been effected while the missionary was absent on furlough. But soon after his return to the field the Chinese pastor left and sought work elsewhere, or was dismissed by the missionary, and the church slipped back into the old rut, supported again by the mission treasury and under the supreme control of the missionary.

It is absolutely necessary, also, that the missionary be on the same level as his Chinese co-laborer. It has been the fashion to call the Chinese worker the "native helper" of the missionary. But now the latter becomes the helper of the former, who must be in the front. It has been customary on the part of some Chinese to call the church a "foreign church" and with much more truth than fiction. The missionary must descend from his place of power and authority. Some of our predecessors in the mission field were such fine scholars that it was difficult for them to descend to the level of the common people; their language was above the comprehension of the masses. The writer has heard many Chinese, after having heard missionaries preach about Shangti, say "Shangti is the Pearly Emperor" (上帝就是玉皇). I have no desire to discuss here the "term question," but I must insist that the missionary must speak in language that the common people can readily comprehend. The language of the multitude is simple and varied. It is of the utmost importance that we talk to them in a language that they easily understand, and all the more so, because our message is a new one and is easily misunderstood.

Finally, suppose we take note of a well-furnished outstation. It is a market town of the ordinary kind in which work has been done. As a result there are therein some Christians and others interested in the Gospel Message. Besides preaching and teaching the Gospel in this town, what else could be done to give the work in this town a more

secure foundation? A primary school for boys and girls might be opened. Sometimes it is quite practicable to take in charge a school already in operation. The writer has done this in a few places by paying the teacher a small sum on his salary, perhaps \$5 per month. This gives one the privilege of introducing Christian books into the school and of using the school as a place for preaching, teaching and meeting with the Christians. But in addition to this, place in the school room or near by, a small carefully selected Christian library, This need not call for serious outlay.

Then there might be organized a class for adults during their times of leisure in which they may acquire a sufficient number of characters to read simple books and papers. It is not a difficult task for a middle aged man to acquire a knowledge of 1,000 carefully selected characters. This would incite him to further study. One of the most serious difficulties and greatest hindrances, especially in country work, is that the farmer has too much leisure time. The Agricultural Department of Nanking University has ascertained that the Chinese farmer has only about ninety busy days during a whole year. How does he spend his time during the other nine months of the year? He may do some extra jobs, but a great deal of the time is wasted in the tea-shops, in idleness or in gambling. He cannot read. He must in some way "kill time." Gambling always affords interesting diversion and gives him an opportunity to swell his purse. But gambling is always degrading and contains nothing good in it. Now, if he could employ at least a part of his idle time in learning to read, this would give him useful employment and help him break the habit of gambling. There is nothing better in the way of breaking up bad habits than giving the victim honest work to do. It is very difficult to lead a Christian life when one is idle. "An idle brain is the devil's work shop," so runs the proverb. Then the farmer might be induced to plant trees in vacant spots and mend the country roads and clean up his home surroundings and make them more sanitary. The unsanitary surroundings of a country home is its worst feature. All of these suggested improvements, with more that could be mentioned, increase self-respect and are decidedly helpful to the endeavor to live a clean, pure Christian life. The best part of the farmer's life is his farming. In other respects he is far in the rear.

The country people are friendly, kind and responsive, glad to welcome one in their homes and always ready to place before him the best that they have. The great problem that confronts them in common with those in the city is how to escape the punishment due to sin. It will usually interest any company of people to tell them how this can be done. Above all else the people need the simple story of the Gospel given in language that they can readily understand. They will be willing to support the proclamation of this good news.

What of the Students?

NEANDER CHANG

STUDENT TENDENCIES IN CHINA

STUDENT thinking is at the crossroads. Chinese students do not know what to do with regard to politics. Their interest in governmental affairs is cooling. The great hopes they had a year ago with regard to the Nationalist Movement have been dashed to the ground; and they have grown despondent over communism. The spirit and organization of Communism and Fascism still appeals to them, but as worked out in actual practice with the utilization of whatever means will attain an end, they have seen the attendant cruelty and their enthusiasm has cooled.

On the other hand, a "back-to-the-school" movement is taking place. One of the leading Christian students in the National University, Peking, finding classes disrupted there, wants to go abroad to study. This desire to return to school work, however, is arrested by the financial situation, which affects both the schools themselves and the ability of the students to attend.

In the realm of morals students are uncertain what standards to follow. New ideas regarding marriage, the relation of the sexes, etc., are prevalent. One tendency is to do away with marriage altogether. The relationship of the sexes is freer in Canton than elsewhere. There is a great deal of literature on this problem—more than on any other. A dramatic story entitled "The Story of Sex" has been coming out in five volumes. It was written by a European-trained Chinese teacher. It is of such a character that it has been prohibited by the police, but it is sold secretly in markets and on trains.

The students' view of life has been affected by the materialistic philosophy. On the other hand, a lecture by Dr. Hu Shih, delivered some time ago in London, showing that science is idealistic and that western philosophy is not materialistic, has been republished in China.

Some young members of the Nationalist Party are back of a Youth Movement, which is attacking the ultra-selfishness, feudalism (the seeking and holding of position, passing out of plums), and the materialistic desires of certain leaders.

The ceremonies of the Nationalist Party which encourage bowing before the picture of Sun Wen, silent meditation, sometimes even in the midst of a hot debate, have been an influence against materialism, and have emphasized the spiritual view of life.

Many students have lost confidence in the political leaders. They feel disillusioned. They gave their life for the cause only to find that they were utilized by different parties. Now they are relying upon themselves, working for Mass Education, and forwarding the "Go-to-the-people" Movement.

On the whole there is less opposition to religion than there was a few years ago. Christians are more sincere; the masks are off. If they are Christians, they are real ones. There is a better chance for Christian work now than at any time during the past two or three years.

PRESENT STUDENT SITUATION IN PEKING

The number of students, it is estimated, has decreased from 25,000 to 20,000 or thereabouts within the last two years. Approximately one-third of the universities and middle schools were closed during that period. Students went south to join the army or the propaganda department of the Nationalists. Not less than 1,000 went south before the last northern drive. Other schools were closed because of the economic situation, and many students were unable to return to school because of lack of funds.

Freedom of thought on the part of the students is largely a minus quantity. The radical students are all gone. Dr. Kao Jen Shan, the Columbia graduate who had initiated the interesting experiment on the Dalton plan in the Yü Wen School on Teng Shih K'ou, was put to death. It is estimated that about fifty other students have been executed within the last ten months. All student organizations were dissolved by military order. Students entering school have to sign a statement promising not to join any society. Peking was once a city of student mass meetings, but no meetings of any large group have been held for over a year. No new publications, except a few on the so-called neo-nationalism, came out during the past year. Some magazines have been prohibited from the mails, and because of the censorship and poor transportation it is difficult to get books and magazines from central and south China.

The examination of private universities by the government has also affected free thought. Ch'ao Yang, the largest and leading private university in Peking, with 2,500 students, opposed the order of the Minister of Education to make these examinations. He replied to the students by requiring them to write an essay on the subject, "My Opinion of the Examination of Private Universities by the Ministry." Very few students were bold enough to express their opinion. The teaching in the metropolitan university, which is an institution formed by the consolidation of eight universities, is not up to the standard set by the National University a few years ago. Attendance at lectures is compulsory, and it is said that some students hire others to attend for them.

WORK OF AND FOR STUDENTS IN PEKING

In the midst of a situation such as that pictured in the preceding paragraphs, what can Christian workers do for and with students? The following lines of work are being promoted:

1. The summer conference held last year in Yenching resulted in the formation of a Union of the Christian organizations of Ching-Chao and Chihli Province. Several meetings were held last fall: one conference was held for Christian students in connection with the Y.M.C.A. Secretaries' retreat.

2. 'At Chinese New Year, 1927, fifteen evangelistic teams numbering seventy-seven people, men and women students and leaders, went into the country districts for a week's time. Not less than 15,000 people were touched by the varied lines of activities they promoted. This year there were eleven teams, five of them made up of women students (forty students and thirteen leaders.) Six of these went into the Kung Li Hui field. One issue of "Truth and Life" was a special number devoted to these country evangelistic teams. It contains some moving stories. One leader went to his home town and organized a team among students who had returned for the vacation. A public school teacher helped in the team and later joined the church.

3. Fellowship groups. At Yenching is a small group of men who go out together into the hills in the early morning on Sundays and exchange their religious experience. This little fellowship is an uplifting influence in the lives of these men. At Mu Chen (Methodist Middle School for Girls) a group of six called the "Half a Dozen Group" met regularly for prayer, and have had a deep influence on the spirit of that school. One of them who left school to teach in Tientsin came up during the New Year Holiday to join an evangelistic team for country work. At Ch'ao Yang University there is a fellowship for non-Christians of twelve members. They have a simple meal together, limited to twenty cents apiece, and discuss such questions as these: Family; school; life purpose; methods of study; use of leisure time.

4. Bible Classes. In spite of evident difficulties in enrolling students for Bible study, fifteen such classes are being held in Peking, four of them in the American Board section.

At the Hangchow Conference of Student Secretaries, the following objective was adopted for student work: "Our mission is to discover those who have known or would like to know Christ and to unite with them to know more of Him and to practice His way of life."

Christianity and Women

AS SEEN AT THE JERUSALEM MEETING

CONFUCIUS made only two direct statements concerning women. One was: "It is very difficult to keep company with women or small-minded men, because if one is too familiar with them they lose their respect, if far from them they grumble." The other was a comment on what King Su had said to the effect that he had ten persons to keep his kingdom in order; Confucius said that there were only nine, because one of the ten was a woman.

Perhaps it is because Confucius said so little about the position of women that the later Confucian schools have an anti-feminine strain in their teaching. This reached its highest point in the Sung dynasty. Since then Confucianism has not affected the women of China in a progressive way, but has rather set them back in three respects:—

(1) In domestic life. The Chinese woman has no status in her own home according to the teachings of the Confucian school. At home she must obey her father; when married, her husband, and after the death of her husband, her son. This leaves no room for the woman to develop or to express her own individuality; she must sink her personality in that of her men-folk.

(2) In social life. The Chinese woman has no social activities, and she does not take any interest in public affairs, because the Confucian scholars do not approve of women meddling with such things.

(3) In intellectual life. There is a proverb in China which runs:—"The ignorance of a woman is her virtue." From this we can see that women have very little intellectual training. It is true that Confucius did not forbid women to be educated; nor did he emphasize the point.

Perhaps one of the reasons why China is in her present state is because we have neglected our women for so long. No nation can rise above its women. We cannot have a strong nation physically or morally when half of its population is lagging behind and is ignorant of the great factors of life.

The Confucian message, therefore, is not enough for China, because it only touches half of the nation. The Chinese women can only find full life in the message of Christ, who was born of a woman, revealed His messiahship to a woman, and showed His glorified body after His resurrection to a woman. In Christ there is no distinction between men and women, and He has set the same moral standard for both sexes. Christ has given woman life, soul, and the way to come to God. In Christ the women of China will find their right position, not only as citizens of China, but as citizens of the Christian world. "

Miss P. S. TSENG, founder and principal of I Fang Girls' College, Changsha, Hunan.

In Japan no religion, native or imported, ever gave women the place of a person, in a full and real sense, in Japanese life except Christianity. The seed which Christianity has already sowed has begun to bear fruit in a fuller recognition of the worth of woman; but the larger fruitage is yet to be realised.

MRS. OCHIMI KUBUSHIRO, National Secretary of the Women's Christian Temperance Union of Japan.

The secular system of life in Korea influenced largely by the teachings of Confucius, fully recognizes the *instrumental* value of women in the maintenance of home and society. But only when the life and message of Christ were brought to Korea did the women find themselves to have intrinsic values. Christ has shown clearly in His life and in His teachings that to God one human personality, whether it be man's or woman's, bond or freeman's, is just as valuable as any other's. Christian young women, and men as well, of Korea have learned this lesson and are diligently seeking to apply this teaching consistently in their lives.

When Christ taught the way of life to the Samaritan woman at the well He withheld no privileges and made no conditions as to her right to bear witness to Him. The same was true of his attitude to men and women of all classes. But His life and teachings seem to have been since misrepresented, perhaps unconsciously and in some cases with good intentions, and we find to-day certain conditions, even in churches bearing Christ's name, that make the vision of Christ a little blurred to the less discerning eyes of youth. For example, while Christ has never forbidden any to bear witness for Him, in some churches of to-day women are not allowed to preach in pulpits, not because they are lacking in ability or in zeal, but just because they are women.

I think Christ would pity us women, if we are still timid and hesitant about bearing witness to Him in all the walks of life, not only in domestic life, but also in the industrial, commercial, political and international life of humanity. I think He would say to us: "Women, have not I freed you? Why are you still so timid? Go forth courageously with my message into all the spheres of human life. They need you there, and there you have a distinct contribution to make at this stage of human society."

The new situation has been brought about by the fact that a world philosophy is spreading itself not by teaching or missionary effort but by its own power, as an accompaniment of industrial civilization. This might be called scientific materialism or naturalism. It appears as something opposed to all religion, but it is important to recognise that historically it is the offspring of Christianity. It came

from the freedom of thought for which Christianity has fought; without free thought there could be no free men. When it gained control of government (as in Russia, Mexico, Turkey) it commonly brought with it some institutions which had their ancestry in Christianity, some elements of concern for the masses, education and the emancipation of women.

MISS H. K. KIM, Dean of Ewha Woman's College, Korea.

Christian Educators in Conference

ANNUAL MEETING OF THE CHINA CHRISTIAN EDUCATION ASSOCIATION
SHANGHAI, MAY 31-JUNE 7, 1928

E. W. WALLACE

THIS was the first meeting that the Association has held since 1926. There was some curiosity as to the effect upon the organization and spirit of the association of the events of the last two years.

With the coming of Chinese administration in most of the Christian schools and colleges, would there be a marked change in personnel and in attitude?

It was evident from the first session of the two days' educational conference which preceded the business meetings that the essential principles of Christian education are as safe in the hands of the young Chinese who are now bearing new and great responsibilities as formerly in those of the missionaries. The conference has never had a better chairman than President Y. C. Yang, of Soochow University, and his presidential address on "The Place of Christian Education in New China," was a stirring presentation of the contribution which Christian education is making and should continue to make. The papers presented, most of which were given by Chinese leaders, were of a high order, and the discussions showed a serious appreciation of the values of Christian education and the importance of maintaining them, while at the same time a position is secured in relation to the government educational system.

Two prominent government educators were present and presented the government attitude. Dr. Sidney K. Wei, Commissioner of Education in the Greater Shanghai Municipality, spoke on the subject, "Government Control of Education," explaining the desire of the governmental authorities to perform their duty of providing educational facilities for all children, their inability at present themselves to maintain a sufficient number of schools, and their sincere desire to secure the co-operation of

Christian and other private schools. In the discussion it was pointed out that there seems to be a tendency on the part of some government educators to insist that private schools come under the same regulations as public schools, especially with regard to religious teaching which, in the case of Christian schools, works a hardship in that it puts restriction on the very aspect of their work which they believe is their chief contribution to education in China.

Professor H. C. Chen, Departmental Head of the Board of Education of the Municipality of Nanking, spoke on the place of Christian primary schools in the national educational system. He frankly admitted that most government educators looked forward to the time when the public schools will hold the field entirely, and there would be no place for Christian primary schools. The conference was not at all unanimous in accepting this view, some of the leading Chinese members stating their conviction that there would always be a place for a number of Christian primary schools, provided that they were carried on in closest co-operation with the national system of education, and were in every respect up to the standards of the government. "Government standards, plus," was the phrase used many times. The day is largely past for ineffective little schools conducted as mere adjuncts to the church with no proper educational standards. The relation of primary schools to the church was discussed, and it was felt that both primary and secondary schools, as rapidly as possible, should be brought into an organic relation with the church organization.

Mr. E. H. Cressy gave an interesting report of the exhaustive study which he is carrying on for the Council of Higher Education, of the sixteen colleges and universities and ten professional schools under Christian auspices. At the meeting of the Council in July a co-ordinated program to include the work of all these institutions will be considered, which it is hoped will make possible the elimination and unnecessary duplication of work among the various institutions and an increase of efficiency as each takes its place in a unified scheme. On the basis of these plans it is expected that a campaign for endowment funds will shortly be undertaken in the West and in China.

Dr. D. W. Lyon and Dr. E. W. Wallace reported on the action of the Jerusalem Conference with reference to Christian schools and colleges, especially in the field of religious education. The Conference stated in no uncertain terms the value of religion in all education and the inseparable connection that should exist between evangelism and education. The findings of the Conference on religious education form a notable document, the carrying out of which will greatly add to the effectiveness of the whole Christian movement.

An intensely interesting report of a careful survey of religious conditions in twenty-five schools in East China was made by Dr. C. S. Miao.

It is worthy of close attention by all who are interested in the religious life and work in our little schools.

There followed meetings of the Councils of Religious Education and of Primary and Secondary Education. In the former, under the chairmanship of Dr. D. W. Lyon, very useful suggestions were made of practical steps to be taken to improve the religious work in the schools and colleges. Encouraging results were reported from institutions which have for the past few years been following the voluntary system. In general, time seems to show that when the requirement to attend religious classes or services is first withdrawn, the attendance is small, but that with wise planning it steadily rises again until in some institutions almost all students voluntarily attend.

An important statement was prepared by the Council of Primary and Secondary Education, the main points of which were as follows:

(1) Religion is essential to fullness of life and is, therefore, not antagonistic to education, but rather an indispensable part there. The particular contribution of Christian schools is the demonstration of the value of religion in education. Christian schools do not, therefore, compete with the public schools but are supplementary to them.

(2) There is a permanent place for Christian schools, but only for those which can meet the standards set by the government and go beyond them.

(3) In view of the fact that the present regulations of the government do permit of the maintenance of the Christian character of our schools, the Council recommends that schools should seek registration.

(4) Control of schools should be transferred from the mission to the Church and vested in church boards of education. Mission grants-in-aid should be dispensed through these boards, and in such a way as to maintain and raise standards.

(5) More emphasis should be put upon the training of teachers.

(6) There is an important place for missionary educators in Christian schools, and missions should plan to co-operate in Christian education through the provision of personnel as well as through the contribution of funds.

The General Board, which is the administrative body for the China Christian Educational Association, held a short meeting at which the action of the mission councils was reviewed and in the main endorsed. Officers for the coming biennium are: Dr. F. C. Yang, President, Dr. Herman C. E. Liu, Vice-President, Dr. J. Leighton Stuart, Vice-President, Mr. C. E. Rankin, Secretary, Rev. C. E. Patton, Treasurer.

In conclusion, it is with thankfulness that one can report the splendid spirit of devotion to the Christian institutions shown by these keen young educators. While Christian schools and colleges are faced with the necessity for making some far-reaching adjustments in their policies,

there need be no fear that their essential Christian character will be compromised. Rather, they are facing greater opportunities than ever for service to China in the development of lives of strong Christian purpose, for this is the ideal and the determination of the men and women who are devoting themselves to Christian education today.

In Remembrance

Mrs. Edward Evans

[E] MMA Gertrude Jewell was born at Brentwood, New Hampshire, U.S.A. on January 27, 1855, of good old New England Puritan stock. In 1871 she became a member of the First Baptist Church in Manchester, N.H., where for some years she was a teacher in the Sunday School. In 1885, through the ministry of Dr. A. B. Simpson and his helpers, she had a new experience of God's grace and power and shortly after received His call to go to the mission field.

Early in 1889, she married the late Mr. Edward Evans, and in the same year sailed for China with him and one of her sisters (Miss Martha W. Jewell). The three did this independently of any mission board. They aimed to go into the interior of the country for evangelistic work.

After their arrival in Shanghai, and while awaiting further guidance, they began to work in English with certain young Japanese, a modest effort which resulted first, in the formation of a mission, and later in the establishment of a permanent church.

A small Missionary Home had been started in the city shortly before Mr. and Mrs. Evans arrived; but was in danger of being closed through the death of its head. The new comers were invited by the missionary body to take up this work. First in Seward Road, and then in Quinsan Road, the Missionary Home grew and prospered under their care, supplying an urgent and ever-growing need.

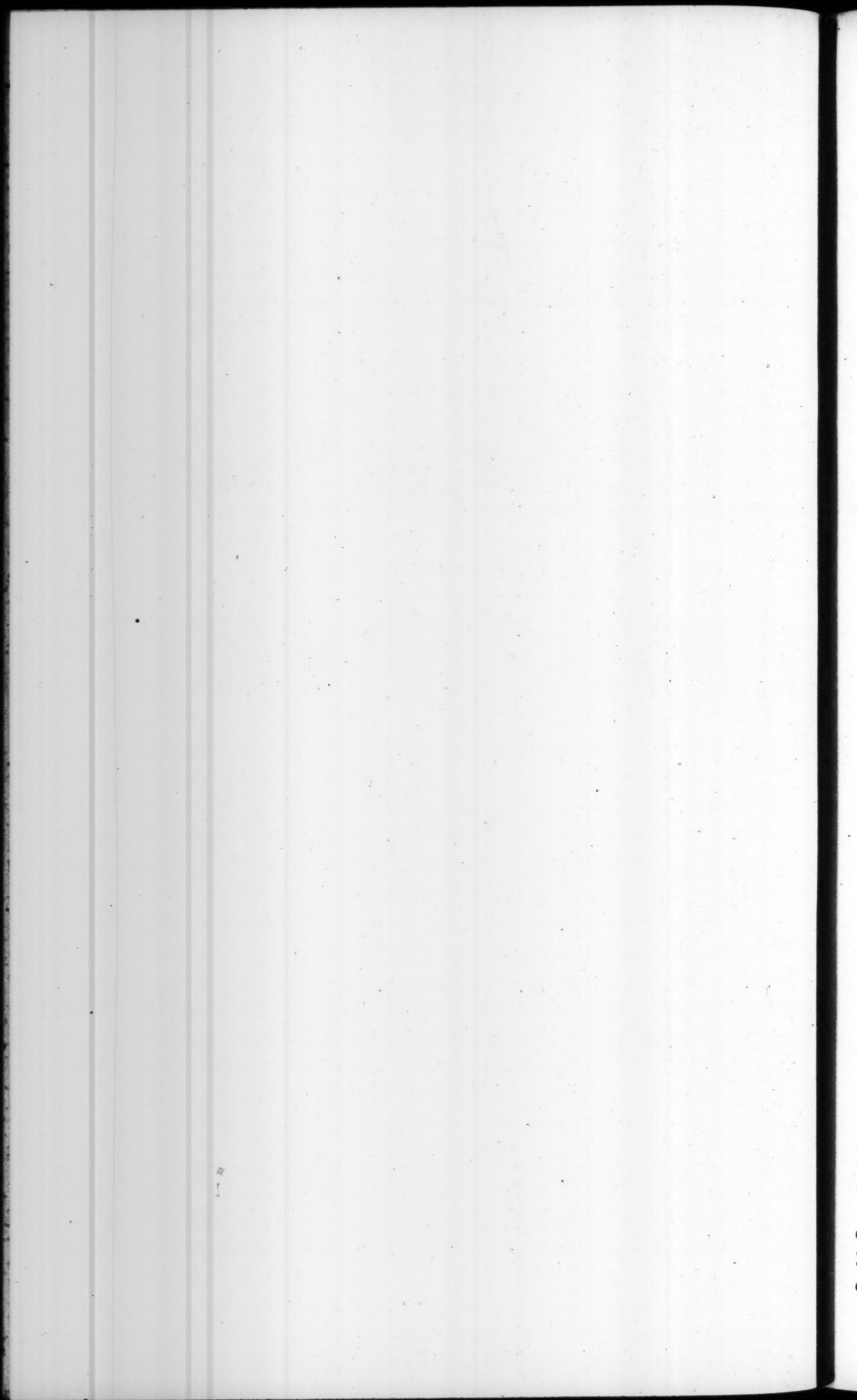
For twenty-eight years Mrs. Evans was its gracious hostess. For this position she had many gifts; a warm heart, a level head, a placid disposition, a ready sympathy, a tongue in which was "the law of kindness."

In 1919 she ceased to be the hostess of the Home, giving her time and care chiefly to Mr. Evans until his death in 1923.

After this event Mrs. Evans still lived in the Home, helping when her help was needed; and it was from this well-loved spot that after a few days' very severe illness she passed to her heavenly home, on April 5, 1926.



MRS. EDWARD EVANS



Her chief work in China was to help journeying missionaries. To those assisting in the Home she was a constant means of grace. Just by being what she was, she daily witnessed to the beauty of the religion she and her guests had come to China to proclaim. But also, she did a noble work for Chinese women.

She was one of a few friends who in 1901 opened the "Door of Hope." The time seemed inauspicious, for it was just after the "Boxer Year"; and of resources there were none in sight. Nevertheless this work has always been provided with workers and funds. With this work, in one or other official capacity, Mrs. Evans was connected from its inception in 1901, until her death.

Looking back at her now, we feel that she was originally endowed with a sweet and noble nature, and was trained in the highest principles; that to these things were added many gifts of grace, and that she early reached that further and blessed stage when the gifts of grace have become in their turn truly natural.

This noble Christian gentlewoman has bequeathed to her relatives and countless friends, the fragrant memory of a life hidden with Christ in God and bathed in an ocean of celestial peace.

She is survived by three sisters and one brother, and her two sons, Professor Edward Evans of the Southern Presbyterian Mission in China, at present teaching in Acadia University, Wolfville, Nova Scotia; and Mr. Joseph J. Evans of Shanghai, to whom with their families, we extend a sincere and respectful sympathy.

C. E. C.

Emily Hatfield Hobart

Emily Hatfield Hobart was born at Flushing, Long Island, August 14, 1860. Her father was an eminent Methodist minister. She graduated from Northwestern University in 1882, and on August 3 of the same year was married to Rev. W. T. Hobart. They left for China immediately, arriving in Peking, October, 21.

After their first furlough the Hobarts were appointed to Tsunhua. On her return to China in 1907, she and her husband were appointed to Taianfu, Shantung, but were recalled to Peking the following year. In 1926 they were again appointed to Taianfu.

When letters and telegrams from the consul began to arrive late in April, 1928, advising immediate evacuation because of the advancing Southern army, she firmly refused to leave.

On the Sunday after the arrival of the Southern Army the commander ordered that no one be allowed to go in or out of the compound gates. Shelling and sniping were frequent. There was no church service; few dared show themselves in the yard which was in full view of soldiers on

the wall. Mrs. Hobart, however, came across to the W.F.M.S. residence at about ten o'clock, but soon returned home, and after Dr. Hobart had been threatened by a rifle when he had ventured out on the porch, both remained inside reading.

At about twelve-thirty she went into the guest room and seated herself before a windowed door from which she could see the ramparts but which was seemingly protected by a jutting house wall. Dr. Hobart heard her call out and rushed in to find her lying unconscious on the floor. Mrs. Hobart partly recovered consciousness. But a shot had penetrated her abdomen and come out through her back, so before Dr. Li could revive her sufficiently to operate, she was gone.

Even before the siege was lifted, Dr. Hobart was visited by Chinese friends anxious to express their sympathy. A memorial service was conducted by Chinese district superintendents and the pastor on Sunday afternoon, May 6.

Mrs. Hobart gave most of her time to the work of the Woman's Foreign Missionary Society as a teacher or hospital evangelist. She was made president of the W.F.M.S. Shantung Annual Conference upon her arrival there in 1926. Her work has been supplemented by the services of her two daughters, Louise and Elizabeth who are missionaries of the W.F.M.S. and who are expecting to return to China during the summer. She is also survived by two sons, Chauncey Goodrich Hobart and Marcus Hatfield Hobart.

Our Book Table

CHINA: A NATION IN EVOLUTION. PAUL MONROE. *The Macmillan Company, New York, 1928. 8vo., pp. xv + 447. G.\$3.50 (M.\$8.50 in Shanghai.)*

This is more than a single book. It is a compact reference library on the new China. The chapter headings reveal the range of the contents: 1. The Problem of China. 2. The People and the Physical Background. 3. Institutions and the Social Background. 4. The Philosophy and Religions of China. 5. Contacts with the West. 6. The Republic. 7. Sun Yat Sen, The People's Nationalist Party, and the Nationalist Movement. 8. Russia and China. 9. American Policy with Reference to China. 10. Modern Education and the Student Movement. 11. Christianity and Mission Work. 12. A Model Province and a Benevolent Despot. 13. The Chinese Puzzle—from Inside Looking Out. 14. The Chinese Puzzle—from Outside Looking In. The last two chapters present Chinese problems from the differing viewpoints of the Chinese themselves and of the various foreign nationals.

The bibliography is a guide to the most important literature existing in the field which the book covers. The result of this vast amount of lore digested and condensed by a person of Dr. Monroe's acknowledged scholarship, wide general experience, special acquaintance with China, and sanely poised attitude, and supplemented with his personal contribution, is of out-

standing importance. The book is comparable to Ross' "The Changing Chinese," Bashford's "China: an Interpretation," Latourette's "The Development of China," and others that have been for a long time both popular and authoritative.

The author states that the book is not one for the specialist or person familiar with China, but for the average American, puzzled by the strangeness of names, the complexity of the situation, and the contradictory nature of the reports. It is the best book which has yet appeared for that purpose; and at the same time any person, however familiar with China, will find his understanding further clarified by viewing the situation afresh through these pages.

One of the strongest features of the book is its tone of eminent fairness, an unbiased weighing of the *pros* and *cons* of each situation dealt with. This is noticeable in the analysis of the good and evil in the Soviet Russian influence; the values and the shortcomings of the Christian missionary program; the ideals and the errors of the student movement; and so forth. This is the more significant since the book was written in the cyclonic period of 1926-27, when the circumstances in the country made it difficult to avoid taking extreme positions.

Americans should feel indebted to the author for his resume of American relations with China, and the conclusions reached. Of recent years, between the persons who have thought the country was too imperialistic, and those who have attributed to it the methods of the jackal, (that is, unwilling to act aggressively on its own behalf, but taking advantage of the spoils won by others,) the record of the United States has been made to appear as anything but a noble one. Dr. Monroe presents the history of Sino-American relations as on the whole creditable, even worthy of pride; and, what is more important, as one which provides a substantial foundation for future good relations.

Some missionaries will feel that the chapter on "Christianity and Mission Work," emphasizes too much the views of the critics and opponents of Christianity in China, and is not sympathetic enough with those criticised. Yet, on the whole, the picture drawn is a fair one. Considering the variety of attitudes and opinions involved in the total situation, it is difficult to see how a better summary of the case could be made in the same number of pages. The missionaries have certainly been given a more favourable judgment than some types of other foreign interests.

The book shows evidence of having been produced under pressure of limited time. A few typographical errors escaped the proof reader. A more serious defect is that the style is sometimes involved to the point of obscurity. This may have been due to lack of time for revision, and, if so, emphasizes the more the obligation due the author for giving out of a busy life the time and large amount of labor required for making this presentation of China's case to the world.

The type is clear and easy to read, and the entire mechanical make-up is pleasing, but the publishers did not add to the pleasure of handling the volume by leaving the rough edges of the leaves to scatter a constant litter of confetti. There are 31 pages of well selected illustrations, two double-page maps, and a folding panorama of the Shanghai water front. An unusual feature, worthy of special note, is a wealth of apt quotations from Chinese proverbs and literature which preface each chapter and also appear occasionally in the text. The well-known design of the "pa-kua," embracing the

familiar symbols of "yang" and "ying," is effectively used on the outside and inside of the cover. M. K.

HSUNTZU'S THEORY OF HUMAN NATURE AND ITS INFLUENCE ON CHINESE THOUGHT.
ANDREW CHIH-YI CHENG. *Peking, 1928. Mexican \$1.00.*

This is an interpretation of the "moulder of ancient Confucianism" by a modern trained Chinese. Feeling that ideas of human nature have much to do with education the author concentrates on Hsüntzu's ideas thereon and criticises them in the light of modern educational and psychological theories. As a result we have a somewhat sympathetic and critical evaluation of Hsüntzu's main ideas on human nature treated against the background of orthodox and older Chinese ideas thereon. Viewed in the light of the moral chaos of his times Hsüntzu concluded that the orthodox ways of achieving morality had broken down: dependence on moral example was a failure. He sought, therefore, to find how to *change* human nature, which was "evil" in the sense that it did not *conform* to existing social requirements. To secure this *conformity*, evidently the chief moral good in his scheme of things, Hsüntze advocated that men must be required by society to conform to the Li and punished, if they failed, or refused. Men will not naturally conform to the necessary social standards: they must be made to do so. And yet Hsüntzu did not conceive of human nature as intrinsically evil. The real difficulty is that human desires if left uncontrolled would inevitably lead to social disruption. Men could not control their desires by themselves. Strangely enough, however, Hsüntzu claimed that because men did not have virtue—conformity to social standards—they would naturally seek it. This implies that while their interest was set on satisfying their desires they would seek the virtue which would limit them just because they did not have it. They would thus desire what they were not interested in. At this point Hsüntze falls athwart modern psychology. He imagined, perhaps, that external social pressure would create this paradoxical interest in virtue. His attitude at this point is explained in part by his belief in the moral potentialities of all men. All men desire the "good" and have capacity to know and practise it. For this "good" all men, have a natural tendency; they are able also to choose between "good" and "evil." Though Hsüntzu criticized the moral intuitionism of Mencius he yet agreed with him that all men could achieve goodness to the same degree. This provides a basis for the moral equality of all men. In short Hsüntzu held that character is something that must be acquired by individual effort supplemented by social guidance and compulsion. "Evil"—social rebellion—arises when an individual fails to adjust himself to social requirements. Social associations play a large part in creating this evil. Put another way Hsüntzu held that the social environment has much to do with the production of "good" or "evil" character. It is up to society to see that the environment conduces to "good" character. Hsüntzu was a social realist. Society was bad in his time because it had lost its moral authority and men failed to live up to Li, which is in essence social harmony. Man's moral potentialities guided by the moral authority of the state are the fundamentals of a worthwhile society. This is, of course, the obverse of democracy which aims at inward and personal control rather than external and state control. All of this leads to the ever-recurring question as to how far moral discipline must be either personal or social. Perhaps in the last analysis the two must work together. This book furnishes an interesting study of this problem.

A STUDY OF CHINESE ALCHEMY. OBED S. JOHNSON. *The Commercial Press, Ltd.* Mex. \$3.00.

It is fairly generally known that Taoism degenerated into alchemistic superstition. But the exact relation of Taoistic ideas and effort to alchemistic imaginings is not so well known. This book makes that relationship clear. Dr. Johnson accepts the idea that in alchemy we have the beginnings of chemistry. On the basis of existing books in English and the study of original sources he shows how Taoistic alchemy arose out of interest in immortality as hinted at in original Taoistic documents. Connected with the desire to find out how to transmute the lower physical elements of life into the enduring essential elements of the Tao back of all things arose notions of transmuting grosser metals into gold, etc. Incidentally we are reminded that the Taoists, in contradistinction from Confucian thinkers, have always been vitally interested in the problem of immortality, a fact which may explain in part why Taoism became blended with Buddhism. To set free the Tao in man so that it lifts the physical life onto a plane of permanence was one prominent approach to this problem. In modern science ultimate energy as the basis of matter assumes qualities weirdly similar to the Taoistic concept of the Tao. One popular modern argument for immortality is that the protoplasmic and internal counterpart of the visible body may be so developed that it will endure beyond its connection therewith. This, like the Taoist alchemistic basis of immortality, provides a conditional hope therefor based on the mastery and transmutation of the grosser human elements by and into the higher and more spiritual. This is somewhat in contrast to the ordinary ethical arguments for immortality, though both this western and this Taoistic theory make good conduct essential to the winning of the victory of higher and spiritual elements over the lower and inert physical ones. Alchemy, therefore, arose in the search for immortality. Dr. Johnson tries to show by a study of history that the Taoists conceived their alchemistic ideas earlier than anybody else and that probably western excursions into alchemy and hence into chemistry received their first stimulus from ancient Taoistic excursions along the same route. He thus credits China with another of those half-born thoughts out of which some modern scientific giants have grown. The book is interesting and carefully documented.

FIVE WORLD PROBLEMS. By CHARLES E. JEFFERSON, D.D., LL.D. *Minister of Broadway Tabernacle, New York City, Fleming H. Revell Co.* 153 pages, G. \$1.50.

A thought provoking book! The able writer after a world tour of thirteen months gave, in 1927, a series of eighteen addresses to his Church. The five given in this book deal with problems, national and international in connection with India, the Philippines, China, Japan and Hawaii. Since then many events have happened in China. If the author were writing today he would probably modify some of his statements. Though one registers a query here and there in reading Dr. Jefferson's pen-pictures and ponderings, yet one feels that in the main his vision is clear and his judgment sane. He gives us the reaction of an alert and thoughtful mind to impressions received during a short stay in each of these countries. His main theme is the relation of the growing spirit of self-determination in these lands to what has been in the past the tutelage, or if it is preferred, the imperialism, of western civilization. The latter, as he points out, is after all the parent of this new spirit which is asserting itself. This growth of the spirit of nationalism has

brought its problems for Great Britain in India and for America in the Philippines and Hawaii. The western nations and Japan are together face to face with the same problem in China. Japan also adds an additional problem in the rapid increase of its population, and the consequences which follow from this fact. But for China itself a situation has arisen which is baffling in the extreme. Mighty forces have been let loose which temporarily seem beyond control. The author quotes a phrase of Mathew Arnold's as at present applicable to the situation in China:—"Wandering between two worlds, one dead, the other powerless to be born." "China wants to be a republic," an up-to-date modern state, "but she lacks the strength to become one." He very truly says (p. 85,) "The Chinese problem is a problem of the Chinese people and it would exist if outside nations had nothing whatever to do with China." He pleads for "sympathy with and goodwill towards the Chinese people. They are in great distress. Our hearts should go out to them." (p. 97.) On page 71 he quotes certain American missionaries of the Canton Christian College as repudiating the notion that in 1926, "Canton was a puppet of the Bolsheviks in Moscow," and comments:—"And now when I read in our papers that it is the Bolsheviks who are really running China I take it with a grain of salt and hasten on." It would be interesting to have a historical note on this point from the Kuomintang authorities, who have recently been fighting the battle-against communism.

The author's statements re the Shanghai, Canton and Hankow incidents (the Nanking affair was then still in the future,) caused the reviewer to put some question marks on the margin. Other readers may wish to put their question marks in different places. The author very aptly quotes Dr. Arthur Smith's reply to a newspaper correspondent who wished him to give the bottom facts of the situation in China, "There is no bottom," was the quick response. Page 108 line 24, "There" should be "these": page 90 and 91 for "Hangkow" read "Hankow." This is a book to be bought, read, and pondered.

E. B.

CHINESE REALITIES. By JOHN FOSTER. *Edinburgh Press House, 2 Eaton Gate, S.W.1, London. 1928. 240 pages. 2/6.*

Mr. Foster has written in an admirable spirit of identification with the land, the people, and the period with which he deals. The period is new, and "the whole story is of youth and youth movements, in a land which has become young again." Contemporary turmoil in China he describes as incident to "severance from the past, lack of adjustments to new and larger relationships, and the absence of any determined philosophy of life." Young China stands amidst the ruins of her old civilization, but she stands face forward. She is rebuilding her literature, her social institutions, and her religion. The old family system upon which her former civilization was founded is crumbling, and nationalism is being explored as a basis of the new civilization. Modern students have inherited the status of the old literati, Dr. Sun's "San Min Chu I" have supplanted the old Classics. The concepts of nationalism, democracy, and socialism are taking root in the minds of peasants and laborers as well as of students and politicians.

Of special interest to missionaries are two chapters on religion and a closing chapter on the place of missionaries henceforth in China. Mr. Foster

shows that the anti-religion movement has concentrated its attack on Christianity because, in part at least, Christianity is the most vigorous form of religion in the country. He believes that if China does not embrace Christianity it will turn to stark materialism. No other religion in China is so awake to current problems and so prepared to make its contribution, therefore, to the new civilization which is now abuilding. While frankly admitting that the work of the missionary has become indefinite, its continuation uncertain, and its scope (seemingly) limited, he nevertheless believes that new and perhaps greater tasks await the Christian worker from the west in the Chinese Church. "The capitalist remains (in China) in spite of uncertainty—the Communist comes back because of it." If Christians have something which they believe will make for China's rebuilding they too should remain.

Altogether the book interprets such current movements as the nationalist revolution, the literary revolution, the renaissance movement, the rise of modern industrialism and of trade unions, the anti-Christian movement, and progressive steps toward church union and indigenous Christianity—with an insight and understanding which will make it of interest and value to foreigners whether resident in China or abroad.

B. N. T.

ENTER CHINA! By GEORGE G. BARNES. Published by Edinburgh House Press, 2 Eaton Gate, S.W.I. 168 Pages. 2/- net.

A few well drawn sketches of every day incidents in interior China, a travel diary of a British missionary travelling home from Hongkong on a P. & O. steamer, typical impressions of Chinese in London of westerners and their civilization, an appreciative summary of China's venerable yet still vigorous culture, a brief account of China's emergence from age-long isolation and the conflicts with western peoples which have ensued, the need for each other of masculine western civilization and feminine Chinese culture, and finally the necessity in this contracting world of "Someone big enough, wise enough, and loving enough to overrule the selfishness and win the loyalty of us all, of East and of West"—such is the familiar course which Mr. Barnes traverses in this little volume.

Two things commend the book and make it worth while. First, there is the freshness—a journalistic or platform freshness—of the author's style. He handles old facts and ideas with an interest so keen that it communicates itself to the reader. Second, the book reveals throughout the new conception of Christian missions which is rapidly becoming articulate and widespread in the Church. The "paternal attitude" must give way to "an attitude of absolute equality." "If to live the spirit of Jesus is to be the method of making one's way in China, we missionaries must abandon reliance on any other."

If the book makes little or no contribution to an "old China hand's" knowledge of the country, it should be added that there are multitudes of people in the homelands to whom China is still an undiscovered country. Doubtless the book was written for them, and to them it can be commended as a sprightly and trustworthy guide. While no one but a Britisher could have written the book, the author tries hard and with good success to keep "the Chinese point of view" always to the fore.

B. N. T.

DAS WERDEN DER CHRISTLICHEN KIRCHE IN CHINA. (The Coming into Being of the Christian Church in China.) Dr. JULIUS RICHTER. 578 pages. Druck und Verlag, von C. Bertelsmann in Gutersloh, 1928.

I deem it a real privilege to be allowed to call the attention of all the missionaries in China and all interested in mission work therein to this very comprehensive and exceedingly helpful book—a masterpiece of mission literature. The author is the well-known professor of Missions in Berlin, Dr. Julius Richter. The book belongs to the great series called: "Allgemeine Evangelische Missions geschichte," and stands as No. IV in those volumes. It can, however, be bought separately. Its chief characteristic is given in the title. A sacred joy fills the author's soul as he sees a Chinese Church emerging! The book is most scholarly, exact in details, limpid in style and wonderfully clear in composition. It is just the kind of reference book desired. I would recommend all our Anglo-American friends "to brush up" their German in order to read this treasure-store. Of course, it is always a difficult question to decide how much one ought to include in such a book of matters which only in an indirect way are related to the main subject. I should think that, for instance, the portion dealing with Chinese religions could have been left out. It is impossible to do justice to this complicated topic in such a necessarily limited space. On the other hand I think it is quite right to take in such topics as "The Opium War," "The Taiping Rebellion," etc., as they have a very direct bearing upon mission work in China. In these connections the author has given a very illuminating description of all-important facts. His conclusions in connection with "The Taiping Rebellion" give ground for searching thought.

K. L. REICHELT.

"DER GEGENWARTIGE GEISTES KAMPF UM OST-ASIA." (The Present Spiritual Struggle in East Asia.) THEODOR DEVARRANNE. 96 pages. Leopold Klotz Verlag in Gotha.

Here is the work of a mission-inspector, who not only, during his brief stay in China and Japan concentrated on the problems of mission work, but also found time to study quite a number of the questions which confront missionaries in their dealings with non-Christian people and their religions. Certainly he must have used his eyes and ears well, and more than that, he must have prepared himself rather carefully before coming to China. The whole book bristles with vivid descriptions, deep and striking remarks and helpful suggestions. The interpretation of the spiritual milieu in Japan is especially interesting. Of course there are points where a prolonged and closer study might have led to other conclusions, but as a whole the book is remarkably fair. People who desire to see how East-Asiatic problems look in the eyes of a highly cultured and broad-minded representative of the Protestant Church in Germany will find here most interesting reading.

K. L. REICHELT.

INFLUENCING HUMAN BEHAVIOR...H. A. OVERSTREET. W. W. Norton & Co., Inc. New York. G.\$3.00.

This a series of lectures given at the *New School for Social Research* in New York City on an *old* problem which is at once religious and social. How can human nature actually be changed? This problem was set by some of the students of the school. In a keen, stimulating and often humorous way the necessary steps in effecting this change are outlined. The author

does what sociologists or psychologists often fail to do—uses his present material as an illustration of the principles he espouses. He practises *while* he preaches. Of the various steps necessary to effect a change three stand out. First, one must get the interest of the one whose nature he hopes to change. Second, the proposition or ideas must be so presented as to win the “yes-response.” Third, the aim set up must be participated in by both the one seeking the change and the one to be changed. This puts the searching or hunting motive foremost. That is a good point for religious propagandists to remember though it applies equally well to education and advertising. It all means, of course, that effort is put forth to getting the one to be changed to working at his own change. In all this emphasis is laid on the necessity of a sense of humor in the agent of change. Attention is also paid to some social problems, society being looked on and treated in terms of individual psychology. Conflicts are deemed inevitable. But they should be made opportunities for new creative achievements. To do this they must be approached in the “will to know the truth.” War and industrial conflict can come or go on only through a refusal to understand. The main problem faced is at bottom that of changing habits. The decrease and elimination of the use of alcohol, for instance, is coming and will be achieved mainly through the change of habits consequent upon an industrial civilization rather than through legislation. Workers in religious education ought to make it a point to study this book; all other Christian workers will find much help therein to the understanding of their objective. To aid in changing human nature we must, among other things, understand *how it works*. To such understanding this book gives unusually illuminating help.

SHORTER NOTICES.

WHAT CHINA WANTS. A. M. CHIRGWIN. *Livingstone Press, Westminster, S.W.1, London. Sixpence net.*

This book attempts to answer simply some of the questions about China agitating the mind of the man on the street and the ordinary Christian. On the basis mainly of Chinese opinions an attempt is made to analyze present-day Chinese attitudes and desires particularly as these affect Christianity. A chapter might wisely have been added giving the attitudes and desires of Chinese Christians. However, reading this small book will enable the non-expert to envisage fairly the situation outside the Christian Church and also some of the problems which Chinese Christians and missionaries face.

LOTTIE MOON. By UNA ROBERTS LAWRENCE. *Sunday School Board of the Southern Baptist Convention. G.\$1.25.*

The biography of one of the earliest lady missionaries to work in Shantung under the auspices of the Southern Baptist Convention. The author takes considerable pride in tracing the descent of Miss Moon back to Robert Barclay, a noted Scottish Quaker of the 17th century and a friend of King James II. In the course of the narrative much of the history of the mission stations at Tengchow and Hwanghsien is given and although a similar story might be written of some dozens of other lady missionaries, yet this story of the Spirit of Jesus working through a gifted and surrendered life is well worth telling and is well told.

E. F. B.-S.

INTERPRETATIONS? EMORY R. JOHNSON. *D. Appleton and Co., New York. Gold \$2.00. For sale by Chinese American Publishing Company, Shanghai.*

This book contains three travelogues on China, Wales and London respectively, the longest being that on China. Strictly speaking the author only dips lightly into interpretations. What he says about China is correct so far as it goes. His descriptions of his experiences while travelling are attractive, giving much that many travellers miss and affording thereby an insight into the real China as one may see it on somewhat

beaten tracks. The author is sympathetic with the struggles of China though he does not minimize their grimness. This is the kind of book we should like to put into the hands of tourists and all whose knowledge of China is thin and who have neither time nor desire to delve deeply into either her history or psychology. The style is entertaining.

RABBONI. By CANON ANTHONY C. DEANE. *Hodder and Stoughton, Ltd.* 2/6 net.

This is not a "Life of Christ" in the usual and broad sense but a specialised study of Jesus as *Teacher* and in this connection the author places great emphasis upon his theory that Jesus was not regarded as in any sense a layman but that He enjoyed the full status of a duly accredited "Rabbi" and that it was from within the rabbinical circle that He transcended the rabbinical system. Be that as it may, Canon Deane has written, within self-imposed limits and in a style that is reverent, scholarly and lucid, eight felicitous chapters presenting the Supreme Teacher, the background of His teaching, His methods, the records, and His view of God, man, the world and life.

E. F. B.-S.

JOHN BUNYAN. By W. H. HUTTON, D.D., Dean of Winchester. *Hodder and Stoughton, Ltd., London.* 2/6 net.

A somewhat critical study of Bunyan and his books. The learned Dean finds it distinctly difficult to forgive Bunyan for being a dissenter and is inclined to attribute all that is sound in his theology to the early teaching he received in the Church of England and all that is crude to ideas he picked up outside that communion and mainly in Cromwell's army. Yet our author concedes that in his deep knowledge of the ways and mind of man Bunyan belongs to the same company as Shakespeare and Defoe and his final sentence is: "as we close 'The Pilgrim's Progress' we lay a laurel wreath upon his grave."

E. F. B.-S.

TWELVE TESTS OF CHARACTER. By HARRY EMERSON FOSDICK. *Hodder and Stoughton, Ltd.* 2/6 net.

Packed with religious ideas, abundantly illustrated from the author's store of psychological and historical knowledge, closely knit into a scheme of thought and enforced by the intense earnestness of this modern prophet, these twelve essays, written originally for the "Ladies' Home Journal," are an inspiring aid to lofty living.

E. F. B.-S.

Correspondence

Number of Theological Students.

To the Editor of

The Chinese Recorder.

DEAR SIR:—In the May issue of the RECORDER under the heading "As a Visitor sees Christianity in China," reference is made to the apparent "serious dearth of students in the theological colleges" in which the visitor makes it very clear that he made a very imperfect investigation. He refers to only two institutions, Yenching University in Peking and the Shantung Christian University in Tsinanfu. Had he

come farther south he would have found the situation more encouraging.

In the Union Theological Seminary in Nanking we have had from 120 to 130 students each year with a regular four years' course of study. About thirty students were graduated each year. In the Correspondence Department of this seminary we have been matriculating about eighty students annually. The resident students represent about fourteen or fifteen provinces in China and also Korea. The "Correspondence" students represent every province in China and several other countries.

The seminary in Nanking is not in any way connected with the Nanking Christian University. It is a mistake to make a theological school a department of a university. Theological and Bible schools should stand alone and thus emphasize their importance. For these two types of schools are beyond question the most important aspect of missionary educational work and should not be linked with other types.

It may be that there have been, in some parts of China, too many of these schools opened. For example, the school in Nanking, which was one of the first opened, that at Teng Hsien, Shantung and the theological department in the Shantung Christian University. If there is need for a separate school in Shantung, it should not have been located at Teng Hsien in the extreme southwestern part of the province in a small town; nor should it have been attached to the Tsinan University. It should have been located at Weihsien, which is a central and very important point in the province.

There is not infrequently a waste of labor and an unnecessary number of missionaries engaged in work that could be saved by locating schools more judiciously.

Yours very sincerely,

A. SYDENSTRICKER.

Nanking Theological Seminary,
Nanking, May 16, 1928.

"Telling the Whole Truth."

To the Editor of

The Chinese Recorder.

DEAR SIR:—You are on the right track in your leading May editorial, "Telling the Whole Truth." But you have only made a start. You will find, I am convinced, that the reason for much of the present

failure in support of missions lies in lack of mutual trust between missionary, board, and constituency. There is no substitute for good faith and no board may assume to its constituency the attitude of a board of directors of an oil company, whose only responsibility is to guarantee dividends.

Paternalism, whether toward the church constituency or toward the missionary, is, in the end, suicidal, for missions depend primarily upon personal responsibility and that, in turn, is based on accurate personal information. I know of one board, at least, that treats its constituency in the manner which is customary in a dairyman's treatment of his stock. The constituency is fed, at proper intervals, such material as shall induce them to yield their product, money, the board being the only judge of how strong the food ought to be and of what nature. I could say a good deal more on this subject but will not do so now.

Another thing which has seriously injured the progress of missions is the bad habit which some organizations have, of getting rid of their critics. Modern industry has discovered that the critic is a man intensely interested in his job and is worth infinitely more than an automaton. But, sad to say, our mission boards have not all learned this. And consequently the men and women who have hoped to appeal to the church constituency while home and have known within them that they had educational material which would induce the constituency to take more interest and supply support for the changing conditions, these people have quite frequently been painlessly eliminated. This, again, is suicidal and it is peculiar that missionary agencies are not able to connect decreasing gifts 'from living donors' with decreasing interest in the man who

sees things in a new light. It is all too tempting a process to do away with the man who makes us think, and the present day battlefields of missionary administration are all too thickly strewn with the bodies of those who have become irritating to board officials. It would be interesting for some one to make an examination of the causes and conditions for the great amount of "mortality" among new missionaries within, say, the past decade. This simile is not accurate, for a good many of the late *unlamented* refuse to stay "dead" or "put," favorite words nowadays in certain localities and usually meaning the same thing.

I would like to see you go into this matter more fully. Dr. Johnston-Ross asked me a question of this nature about a year ago when I was giving some lectures on missions in Honolulu: "How provide support for missionary enterprises today under new conditions?"; these same enterprises being the legitimate outgrowth of earlier work. We are in the position of a man who plants a seed and then is surprised, at the harvest time, to see that anything has come of it; or, to change the metaphor, we have exploded the dynamite of the gospel and now are filled with consternation at the seeming havoc wrought by it, and go about in a benumbed manner unable to start building upon the ground which is cleared of stumps and rocks. Probably the sound and dust of the explosion is yet with us but whatever has happened is the direct result of what we have done earlier in the process.

There is a real temptation, I am convinced, before executive officials of our boards when money comes in through wills and endowments. A dead endowment is a poor substitute for living interest in the

affairs of missions. But the endowment exercises no care over itself while the living constituent may ask embarrassing questions and be an "unsettling influence." Endowed religious work has entered upon the first stages of ultimate dissolution and when the lawyer is called in you may be sure that the undertaker is not far around the corner, no matter how white the tombstone may be or how costly.

Modern missions grew up because individual people felt an individual responsibility for others in distant places. When this situation is changed there may be charity organizations for benevolence in foreign parts but there will be no more missions in the real meaning of the term. The solution of the present lack of support is not in getting a few exceedingly wealthy people to give much money for a relatively small and self-perpetuating board of men to administer as they deem fit. The thing we need is definite and candid and accurate information from the missionary to the small and devoted giver who gives as the widow did, "of her all," rather than reliance upon the exceedingly wealthy who give a little cream skimmed off the top of the dish or else determine to safeguard their condition in another world by giving to missions the money they have no more use for in this world when they are through with it.

Vital and vicarious interest is the *sine qua non* of any missionary work which is worthy the name and some people who are not able to be on the mission field are still able, thank God, to enter vicariously into the struggle.

Yours, etc.

E. W. PERRY.

Union Church, Kahului, Hawaii.

The Present Situation

STRUGGLE OF THE CHURCH IN KWANTUNG.

The anti-foreign and anti-Christian movements in Kwantung have done less harm than might have been expected: compared with some other provinces the harm done is quite insignificant.

The results of evangelistic effort have not been encouraging for two years, but there are signs in almost every place that the people are again coming to the meetings. There has been a decrease of 33% in the attendance at Sunday worship; in the towns and cities there has been very little opportunity for preaching in Gospel Halls. Rural districts compare favourably with cities and towns. Rural Christian workers have maintained their activities. The anti-religion movement has been strongest in those centres where the Christian Church and the missions are numerically strongest. The difficulties in these centres are the direct result of the counter-preachings, and of the literary work of the Military Propaganda Committee, which attacked all religion as being mere superstition and an obstacle to progress. Their special antipathy to Christianity was due, not to any objection to its tenets, but to their allegation that it was propagated under the instruction and pay of foreigners, who were representatives of imperialistic nations.

Another feature of the movement is that heathen religions and institutions have not escaped attack. For the most part the attacks on Christianity have been oral, but when they have attacked heathen religions they have been iconoclastic indeed! In some districts idols have been pulled down and burned by students allied to political parties. Large numbers of temples have been whitewashed and commandeered by Labour Unions, or the Kuomintang. It is safe to assert that a far larger proportion of temples than churches have been desecrated, and that there has been more vandalism of non-Christian property than of Christian.

Such an upheaval as we have witnessed has served to test the genuineness of the professions of the rank and file of Christian bodies. The sincerity of Christian personality and the steadfastness of church members gives great cause for thankfulness.

We have not heard of even one church and mission worker who has run away from his post, though some have gone beyond the limits of truth and self-respect in their endeavours to convince their opponents that they were not the "running-dogs of Imperialists." In some places preaching has been abandoned for months on end, and political speeches have taken the place of sermons, the result being that the Christian Church in this province is weak to-day, probably relatively weaker than it has ever been. The preachers have lacked vision; they have failed to proclaim the only remedy for the evil they were trying to set right. The preaching of social service and politics has never converted a single soul; least of all a Chinese soul. We are thankful to hear that the preaching of Jesus Christ is once again taking its proper place in the churches.

One of the slogans of the Kuomintang might have been adopted with great profit by the Christian Church—"Purge the party!" One of the replies in answer to the question about numbers of adherents, said, "Our numbers are down, but that is no criterion as to our strength, for we have wanted for some time to purge our rolls." That same principle is true in its application

to our Christian workers; "numbers are no criterion as to strength and influence of the staff"; and although the numbers are lower than in 1925, the influence of those who are left will be more far-reaching when their numbers have been further reduced by the "purging of the party." The general lack of suitable candidates for training for the ministry is not entirely a bad sign of the times.

The most optimistic of recent reports received reads as follows:—"The most hopeful thing is that our work is now definitely under Chinese control—a real gain and step forward. Conditions at Chinese New Year also indicate a considerable swing back of feeling on the part of the people. There is a renewed sense of "opportunity" and all our evangelistic teams reported a very friendly atmosphere, attentive hearing of the Gospel message and a readiness to buy Gospel portions."

Medical mission work has suffered more than any other department. Only one mission reported that "although our foreign medical staff is much reduced our hospital has never closed its doors for one day all through the troubles." This is largely due to an efficient staff of Chinese practitioners, and loyalty to the institution on the part of all concerned. Hospitals which had closed are now reopened mostly, however, under Chinese supervision.

The educational work of the missions divides into two sections, elementary and higher education. Speaking generally the elementary schools have not suffered from the anti-Christian movement. Of the higher educational institutions five important schools still remain closed. None of the British mission schools have "registered" or made religious teaching optional, though there is no compulsion to attend prayer meetings, nor any attempt made to proselytise. The schools which were closed for a short time and have been reopened are just about in numbers back to where they were in 1925.

It is very difficult even now to estimate the effect of the upheaval of the last three years. Although there has been very little outward progress, and in many cases even loss in numbers, there is a general feeling amongst competent judges that the work is on a sounder basis for future progress. The ground for this feeling is that the mission work which has hitherto been done by foreigners has been accepted by the Chinese churches and has been kept going by them during the absence of all foreigners. Moreover, whatever the position may be today, it must be a source of strength and renewed faith and trust in God for the Chinese Church to realise that it has passed through this period of trial and even persecution and yet has sustained so little real harm or loss.

C. T. BLANCHETT.

STRUGGLE OF THE CHURCH IN SWATOW AREA.

At the annual meeting of the Lingtung Synod of the Church of Christ in China, held in Swatow in May, a report was presented of the losses which the church has suffered from the ravages of the communists in the Hai-fung, Lu-fung, Hui-lai, and Pu-ning districts, chiefly in the two former. Over thirty chapels have suffered more or less serious damage. The least is the total loss of all moveable property; in many cases doors and windows and other woodwork have been largely destroyed; ten have been either burned to the ground or completely unroofed and dismantled so as to require almost complete reconstruction. Three preachers have been killed, two by the

communists, and one by soldiers, without any justification whatever, in the course of their "clearing up" of his native village. One elder, six deacons, and over twenty other church members have also lost their lives. Steps are now being taken to resume the work of the Church in these places. The preachers are returning to their stations, except where the continued unsettlement of the district makes it inadvisable. Where chapels have been wholly destroyed, temporary premises are to be secured if possible until the question of rebuilding can be tackled; in other cases the minimum of repairs is to be done which will make them usable; the cost of this is being met from the Synod's church-building fund, which is being all devoted to this purpose for this year.

Neither in the Synod nor in the two presbyteries, which met previously, was any inclination shown to be at all discouraged by the events of what has been by far the most disastrous year in the history of the Synod. In the Swatow Presbytery, owing to the total failure of the usual contributions from over twenty congregations in the distressed areas, there was a deficit on the central fund for the support of preachers of nearly two thousand dollars, but at the Presbytery it was intimated that this had been completely met by special contributions from several of the stronger congregations, and from private individuals, as well as from the Swatow Chinese congregations in Hongkong and Shanghai. This is a good indication of the spirit in which the Church is meeting the crisis.

The relief of distress among the Christian people is in the hands of a committee which was organized in Swatow some months ago, when the first refugees from the devastated areas began to arrive there. It has never had less than thirty or forty under its care, and at times fully a hundred. It is now organizing relief work in the distressed area itself; and recently four commissioners have been appointed by the Presbytery, with which it is working in cooperation, to visit the various congregations, assist in the reorganization of them, investigate the necessity for relief, and arrange for its administration. This committee includes both Chinese and British. Substantial sums have already been contributed for its work by the congregations in Swatow and elsewhere. Appeals have been sent further afield, and already a generous response has been made by the churches in Amoy.

On The Field

The Catholic Church in China, 1926-1927.—The Apostolic Delegation at Peking has issued official statistics gathered from all the Vicariates of China during the twelve months, ending December, 1927. The total number of Catholics is 2,427,331. The number of conversions for the year reaches 51,350. Priests of Chinese nationality now number 1,243. The number of foreign priests, from almost every country in the world, devoting their

lives to China is 1,887, making a total of 3,130 priests for work amongst 450,000,000 souls. *The Rock*, June, 1928.

Middle School Students Do Social Service.—The students of the third-year class of the middle school of Talmage College, Fukien, have, after consultation with its elder, started a school in Aw-lai village near Changchow. An upstairs room was loaned to them.

Thirty children entered, aged from six to thirteen, who were divided into two classes. The text-books were furnished by the middle school supporters, who also did the teaching. They plan to erect a school building for which the villagers are willing to furnish the site and the unskilled labor. The funds for the remaining necessities they expect to solicit from friends.

Peking Union Medical Hospital Carries on.—The annual report of the Rockefeller Foundation for 1927 includes some interesting facts anent this hospital. In spite of the "clashes and conflicts" in China progress is recorded. For the year 1927-28 seventy-eight undergraduate medical students and twenty-one pupil nurses were enrolled, which is an increase of twenty-two percent over the previous year. The College Advisory Committee, composed of distinguished Chinese, recently praised the work of the foreign teachers and expressed the hope that a strong foreign element would be indefinitely maintained in the faculty. The proportion of Chinese on the staff has risen encouragingly. In 1921-22 of thirty-nine on the staff, twenty-three percent were Chinese; in 1927-28 of 106 staff members, sixty-seven percent were Chinese.

Evangelism in Kulangsu Girls' Schools.—In May, 1928, six Chinese evangelists—three men and three women—visited Amoy and did very good work in the girls' schools on Kulangsu. They had been conducting meetings in Canton and Hong-kong and were invited to stop here on their way back. Meetings were held each day, many of them being attended by the students of the English Presbyterian Girls' School. The churches did not, however, invite them as had been hoped. This is due to the fact that in the

past some Chinese evangelists have at the close of their stay preached their ideas of baptism, peculiar methods of church government etc. and so created difficulties: as a result the pastors have become rather wary of inviting outsiders of whom they know little. The women who spoke in these meetings had a real message and their visit was a real blessing. Quite a number of decisions were made.

Christian Students Serve Society—At Hopei, Tientsin there is a Christian Student Center. The range of the Center's work is wide and various. In 1927 this was as follows:—English night school, seventy-five students; four Bible classes, fifty members; two popular education classes for sixty-five factory boys; to whom were also given talks, lectures and socials; plays and programs for students; four sets of posters issued on vaccination, fly-swatting, popular education, and proverbs; twenty weekly English lectures; one vacation school; one fly-swatting campaign; eight hundred vaccinations; twenty teachers in primary schools; forty-five factory investigations; a free dispensary and clinic which treated a total of 8,335; among other diseases this clinic treated 191 cases of trachoma. This live student organization is connected with the work of the American Board.

Catholic Mission Losses in China in 1927.—On the basis of authentic information the losses to Catholic Missions during the troubled period of 1926-1927 amounted to 75 millions francs; it is probable that this figure will increase to 125 millions when all is known. The valley of the Yangtze and the Vicariates of Mongolia have suffered most. In the I-chang Vicariate, confided to the Francis-

cans of the Belgian Province, 118 churches and chapels have been destroyed or pillaged. The neighbouring Vicariate of Laohokow, confided to the Italian Sons of El. Poverello, saw in the spring of last year some thirty stations pillaged. But as in Europe so in China, the Church *l'eternelle recommenceuse* will build up again the losses and cling with greater trust than ever to Him who promised to be with His Church even to the Consummation of the world. *The Rock*, June, 1928.

Nanchang Methodists and Tsinan.—Methodists in Nanchang, Kiangsi, recently held a meeting and issued a statement anent the Tsinan affair. They expressed fear and disapproval of recent Japanese activities in Shantung, and feel that recent Japanese actions in Tsinan were not justified. (1) Because Tsinan has no foreign concession. (2) Because the usual diplomatic immunity was ignored in the killing of Commissioner Tsai. (3) Because of the bombardment. (4) Because of the alleged sending of warships into the Yangtze valley region, the landing of marines in Hunan and the tearing down of posters in Wuhu. (5) Because of the enforced use of farm land near Tsinan as an airplane landing field. Protest against this "unrighteousness" is made "according to the spirit of Christ and the great ideals of liberty, equality and fraternity." A plan to boycott all Japanese goods is also announced.

The Language of Christianity in China.—Christianity is now coming into China. If it is to touch the life of the Chinese people it must speak the language of Confucianism so that its teaching may be intelligible to the people to whom it is preached. There is really no quarrel between Confucianism and Christianity,

when Confucianism emphasizes the moral order of the universe of which man is an organic part. There is no quarrel between Confucianism and Christianity when Confucianism teaches that man is social by nature and that his life is one of human relationships. There is no quarrel between Confucianism and Christianity when Confucianism teaches that man attains the fullness of life when he is harmonious within himself and harmonious with his fellow-men and with nature throughout. There is no quarrel between Confucianism and Christianity when Confucianism makes social service the consummation of the education of character. Christianity and Confucianism are friends not rivals. F. C. M. Wei at Jerusalem Meeting.

Revolution and the "Gods."—During the Revolution in 1911 the great god Tai Sang was killed. His temple home was just outside the east gate of Foochow City. At the same time were massacred with him at an early morning hour, many hundred gods, goddesses and god-lets in the same temple. The gods being dead the building was officially sealed against further use for their worship. This seemed unnecessary as there was nothing left that could be worshipped. The destruction had been complete. All that remained of Tai Sang was a pillar of granite about fifteen feet tall, standing amidst a mound of debris. The patriotic wrecking crew could not pry this god over as they had done hundreds of other smaller images, so they secured ladders and young men with chisel and mallet in hand straddled his shoulder and began to chisel away his head. Only his granite backbone was left. All this ruthless "killing" came from a desire for something better. But the old was too deeply rooted to be thus easily destroyed. Later the Tai Sang temple was restored and

the image of Tai Sang was paraded far and wide as a recognition of his lordship over men. Riotous spending sometimes takes place in connection with these futile demonstrations. One small town, for instance, of less than four hundred families recently sunk \$10,000 in a three-days' idol parade. Evidently a revolution is needed that will go deeper than any has yet succeeded in doing. *Foochow News*, May 30, 1928.

North Honan Christians Announce Autonomy.—The North Honan Synod of the Church of Christ in China met on April 4, 1928 and decided to effect autonomy as of June 1. Announcement thereof has been made to the mission concerned. The mission is to be an advisory or assistant organization to the Synod, and is requested to continue its present grants for a period of five years after which they may be gradually diminished. The churches are urged to increase their financial efforts so as to attain the goal of full self-support. If after this the mission has surplus funds the Synod will discuss with them their use in new work if so desired.

The missionary should join the church of North Honan. He will receive the same treatment and privileges as other members and officers. The Synod may invite the mission to appoint a missionary to any kind of office. The Synod will have authority over their work for which they will, however, take direct responsibility. When a missionary goes on furlough his resumption of work or transfer to another post will rest with either the Presbytery or Synod. In all these matters the consent of mission and board will be sought. The missions will have the management of the support and financial matters connected with the missionaries. The synod also appointed a financial and a spiritual committee. This latter committee is to concentrate on organizing prayer groups, Bible study groups, family worship and preaching. Plans for admonishing those lax in prayer and for reporting on the other phases of work were also worked out. This plan for autonomy is said to be in accord with that worked out at the First General Assembly of the Church of Christ in China, called in this report the "Chinese Christian Church."

NOTICE! OFFER WITHDRAWN!

Having secured the required number of the issues of January, April and May-June, 1927, our offer for buying such is withdrawn as from June 30th.

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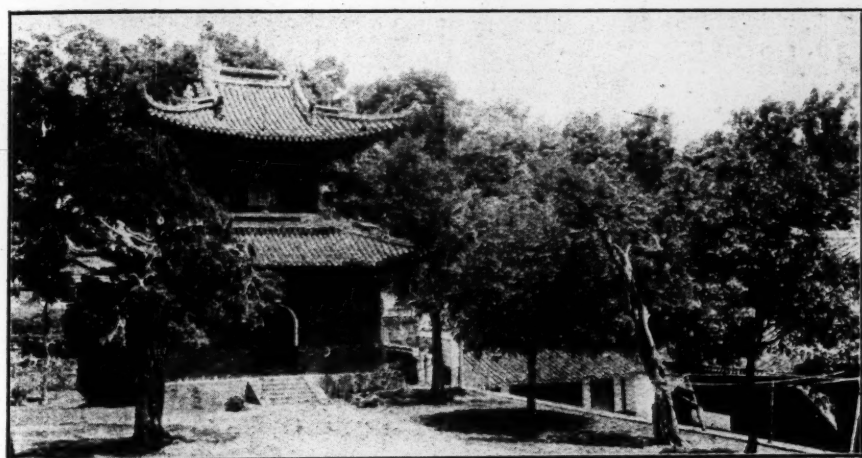
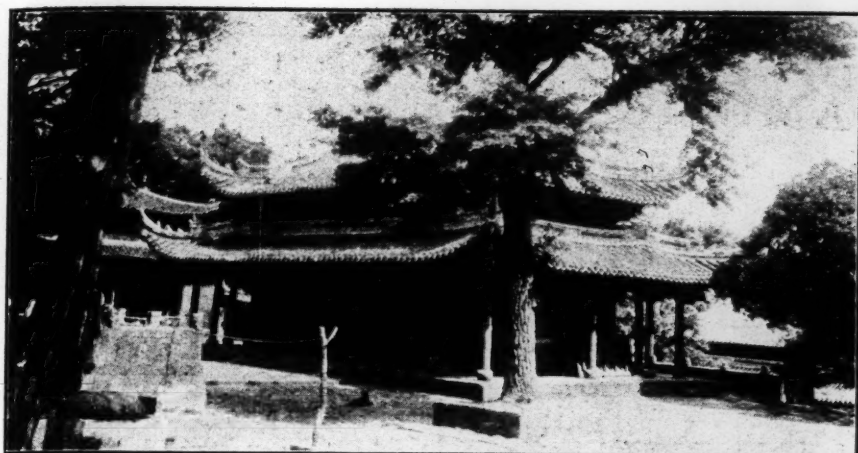


Photo No. III by Mr. E. A. Turner.

I, II. Temple in which Y.M.C.A. Conference was held. (See page 408).

III. Mr. F. S. and Mrs. Brockman in a Temple Court.

THE PARADISE OF POOTOO.